

A. Miall
18 Bouverie Street

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 880.]

LONDON: WEDNESDAY, SEPT. 10, 1862.

PRICE { UNSTAMPED .. 5d.
 { STAMPED td.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL. CONFERENCE IN SOUTH WALES.

A SPECIAL CONFERENCE, to further the objects of the Society in the Principality, will be held at SWANSEA, on TUESDAY and WEDNESDAY, the 23rd and 24th September. It will be attended by EDWARD MIAILL, Esq., the Rev. HENRY RICHARD, and J. CARVELL WILLIAMS, Esq., of London, as a Deputation from the Executive Committee of the Society.

The Conference will assemble on TUESDAY MORNING, at PELL-STREET CHAPEL, at half-past Ten o'clock, and will be presided over by JOHN BATCHELOR, Esq., of Cardiff.

The SECOND SITTING will be held on TUESDAY AFTERNOON, when Mr. Alderman PHILLIPS, of Swansea, will preside.

On TUESDAY EVENING an ENGLISH PUBLIC MEETING will be held at TRINITY CHAPEL, at Seven o'clock. E. M. RICHARDS, Esq., of Swansea, will preside, and Addresses will be delivered by the Deputation, and by other gentlemen.

On WEDNESDAY MORNING a PUBLIC BREAKFAST will take place at the ASSEMBLY ROOMS, at Nine o'clock. Admission by Tickets, at 2s. 6d. each, or Double Tickets, 4s. 6d.

The THIRD SITTING of the Conference will be held (at PELL-STREET CHAPEL) at Eleven o'clock on WEDNESDAY MORNING, and will be presided over by JAMES KENWAY, Esq., of Neath.

On WEDNESDAY EVENING, at Seven o'clock, a WELSH PUBLIC MEETING will be held at BETHESDA CHAPEL. THOMAS WILLIAMS, Esq., of Abergare, will preside.

It is not necessary that those who attend the Conference should be subscribers to the Society; though it will be assumed that they approve of its objects, and substantially of its proceedings.

Gentlemen purposing to be present at the Conference are requested to apply for Cards of Admission before Saturday, September 2d, to one of the Local Secretaries—the Rev. CHARLES SHORT and EVAN DAVIES, Esq., LL.D., Swansea—of whom Cards for the Breakfast may also be obtained.

Those who wish to accept the hospitality of the Society's friends at Swansea are requested to communicate with the Secretaries not later than the 13th September.

Visitors will be admitted to the Gallery of PELL-STREET CHAPEL during the Conference Sittings. September, 1862.

THE BAXTER MEMORIAL CHAPEL and SCHOOLS, LOWER-ROAD, ISLINGTON.

The FOUNDATION STONE of this NEW BUILDING will be laid on TUESDAY, Sept. 16, at Five o'clock p.m., by BENJAMIN SCOTT, Esq., Chamberlain of the City of London.

A PUBLIC MEETING will be held the same Evening at Seven o'clock, when the Chamberlain will preside, in the Temporary Congregational Church.

The Revs. Dr. Campbell, Dr. Edmonds, C. Duke, M.A., W. Ballantyne, I. V. Mumtiz, and other ministers and gentlemen, are expected to take part in the proceedings.

Tea will be provided at Six o'clock. Tickets for the Tea, price 3s. each, may be obtained of Messrs. Williams and Lloyd, Stationers, Moorgate-street, E.C.; Mr. W. Smith, Architect, 12, Copthall-court; Mr. S. Green, 17, Ockendon-place, Lower-road; and Mr. Bailey, 11, Lower-road, N.

THE DISTRESS IN LANCASHIRE.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CONGREGATIONALISTS IN THE COTTON DISTRICT.

Rev. Thomas Adkin, Glossop. Rev. Andrew Reed, Preston. Rev. A. Clark, Stockport. Rev. W. H. Davison, Bolton. Rev. James Gwyther, Manchester. Rev. J. B. Lister, Blackburn.

TREASURER—Mr. Henry Lee, Mosley-street, Manchester.

SECRETARIES.

Rev. R. M. Davies, Oldham. | Rev. William Roaf, Wigan. It is requested that all Contributions be sent to the Financial Secretary, Rev. R. M. Davies.

MESSRS. THORP, BAYLISS, and THORP, of Preston, Lancashire, have a VACANCY for a well-educated YOUTH to learn the DRAPERY BUSINESS. Premium, 20l.

TO DRAPERS' ASSISTANTS.—WANTED, a YOUNG MAN of obliging manners.

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Apply, stating age, reference, and salary required, to M. J. W., Post-office, Cambridge.

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Address, H. S., Post-office, St. Albans.

WANTED, within one mile of London or Southwark-bridge, by a SINGLE LADY, THREE UNFURNISHED ROOMS, with Attendance. Respectable references given and required.

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Address, Precentor, "Nonconformist" Office, Bouverie-street, Fleet-street.

NONCONFORMIST SCHOOLS, BOYS and GIRLS.—WANTED, to place in a thorough Nonconformist School, where the religious training of the Pupils is particularly attended to, TWO GIRLS of the respective ages of Nine and Thirteen; also TWO BOYS ages Seven and Ten. Terms must be moderate.

Address, stating inclusive terms, to O. P., 25, Upper Barnsbury-street, Islington, N.

WANTED, in a LADIES' SCHOOL, a TEACHER competent to give instruction thoroughly in Music, French, Drawing, and English, to pupils from 12 to 15 years of age. An energetic Christian Lady could here find a happy home.

Address, stating age, past experience, salary, and references to E. B., Blockley, Worcestershire.

A LADY, a Member of a Christian Church, desires a RE-ENGAGEMENT as GOVERNESS. She is able to give good instruction in English and Music, with French, German, and Italian, acquired during a residence of several years on the Continent. Salary, 80 guineas and laundress. Age 26. Good Testimonials.

Address, A. B., Post-office, Grays, Essex.

THERE will be THREE VACANCIES for BOARDERS at the Rev. Dr. BREWER'S after Michaelmas. References kindly permitted to the Rev. Henry Tuckwell, M.A.; and the Rev. G. W. Conder, Leeds; the Rev. S. G. Green, B.A., Resident Tutor, Rawdon; and B. Harrison, Esq., Bradford, Yorkshire.

Leeds, Aug. 22, 1862.

MANSION GRAMMAR SCHOOL, LEATHERHEAD, SURREY.

Mr. PAYNE begs to announce that the NEXT TERM will COMMENCE on MONDAY, the 15th instant.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—MR. GEORGE FOSTER. Terms moderate. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N. B. Rochford is half an hour's ride from Southend.

BRIDPORT, DORSET.—MRS. CANNON (widow of the late Rev. Charles Cannon) offers her Establishment to the notice of those parents who desire for their daughters a refined education, based on pure Scriptural principles. The situation is peculiarly healthy.

Prospectus sent on application, and references given.

BRIGHTON.—BOARD and EDUCATION for YOUNG GENTLEMEN, ARUNDEL HOUSE CLIFTON-ROAD. Terms very moderate. Pupils have passed the Senior and Junior Oxford and Cambridge School Examinations. A Prospectus on application to Mr. SAMUEL EVERSHED.

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References to Parents of Pupils.

IN the UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E. (Private), every Pupil is as far as possible well grounded in English, made to write a hand fit for business, and trained to be quick at accounts. French and German are taught by native masters, and spoken by the Principal. The Institutions of the metropolis for Science and Art, as well as the various Museums and Exhibitions, are frequently visited for educational purposes. Peckham-rye Common is near, the school premises are large, and the general accommodation for Boarders is superior. Terms moderate, and strictly inclusive.

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Mr. and Mrs. R. H. CLARKE, 30, Oakley-square, Hampstead-road, N.W., receive a FEW YOUNG GENTLEMEN, providing for them a comfortable home and every facility for study.

References:—Rev. J. C. Harrison, 24, Queen's-road, Regent's-park; J. G. Wilkinson, M.D., 4, St. John's-villas, Finchley-road; James Walton, Esq., 28, Upper Gower-street, W.C.

OXFORD LOCAL EXAMINATION for 1862.

THE VALE ACADEMY, RAMSGATE.—Principal, Mr. M. JACKSON.—FIVE PUPILS of this Establishment have PASSED the above EXAMINATION, Three of whom with Honour, viz.:—

SENIOR CANDIDATE FOR A. A.

J. C. King, Clare, Second Division.

JUNIOR CANDIDATES.

J. Jackson, Ayr, First Division.
G. E. Hopwood, Stoke Newington, Second Division.
E. W. Austin, Islington, Third Division.

J. E. Gill, Clapham, Third Division.

CRANFORD HALL SCHOOL, near HOUNSLAW, W.

Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

Apply to the Principal, Mr. George Verney.

EDUCATION in GERMANY, Conducted by the Rev. A. DAMMANN, D.D., F.R.S., Member of the Evangelical Communion, and residing at HAMELN, near Hanover. This Institution, successfully conducted for the last seventeen years, affords rare advantages for young Gentlemen preparing for the Universities or commercial life. Particular attention is paid to the cultivation of the living languages, German and French being the medium of instruction and communication.

References are permitted to,—

Rev. Dr. F. W. Krummacher, Berlin.

G. Adam, Esq., Montague House, Addison-road, Kensington.

Richard Birkett, Esq., Corn Exchange Chambers.

Henry Price, Esq., New Bridge-street, Blackfriars.

Sydney Williams, Esq., 14, Henrietta-street, Covent-garden.

Charles Miall, Esq., 18, Bouverie-street, Fleet-street.

T. S. Williams, Esq., The Grove, Balham.

PROSPECTUS.

MIDLAND COUNTIES DISSENTERS' PROPRIETARY SCHOOL COMPANY, LIMITED.

Established under the Joint Stock Companies Amendment Act of 1856, which limits the liability of each Shareholder to the amount of his Shares.

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S. Stevens, Esq., Walsall.

Rev. J. Whewell, West Bromwich.

With power to add to their number.

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E. D. Shaw, Esq., Wolverhampton.

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Wolverhampton and Staffordshire Banking Company.

SOLICITORS.

Messrs. Corser and Fowler, Wolverhampton.

SECRETARY.

Rev. D. L. Matheson, B.A., Waterloo-road, Wolverhampton.

It has been resolved by a number of Gentlemen resident in South Staffordshire to establish, under the Limited Liability Act, a School with the above title, in the immediate neighbourhood of Wolverhampton.

The object of the proposed School is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, in connexion with religious training, according to the principles held by Evangelical Nonconformists.

That the want of such a school is generally felt is evident from the manner in which the proposal has been greeted wherever it has been mentioned.

There exist in England, at present, only two or three such Schools. Throughout the Midland Counties there is no public institution of the kind—where the Children of Dissenting Families are led to understand and appreciate the great principles of religious freedom, so highly valued by Nonconformists.

It is determined that the advantages afforded shall be equal to those of any of the great public Schools of England, for preparing Boys for Commercial Pursuits, for the Civil Service Examinations, or for the Universities; while, at the same time, great prominence will be given to physical training, with a view to secure that vigorous health which is essential alike to intellectual culture and success in life.

It is well known that Proprietary Schools usually afford a good return upon the capital invested; in the instances above referred to it has been unquestionably so, one of them having paid a dividend of five per cent. per annum, and likewise accumulated a reserve fund of more than £6,000. in nine years; and there is no reason to doubt that under proper management, the present scheme will be very successful.

The site will be selected with strict regard to salubrity of position and dryness of soil. A suitable building will be erected for the accommodation of 120 Boarders in the first instance, but the terms have been calculated with a view to make the scheme remunerative with only eighty; and the Directors believe themselves justified, from the feelings already expressed, in expecting at least this number the first year. They have already received many assurances of co-operation; nearly one-fourth of the Shares have been taken up in Wolverhampton and the immediate district; and the Directors now look with confidence to the Nonconformists of the Midland Counties generally for their hearty support.

Applications for Shares, and all communications with reference to terms and other details, to be addressed to the Secretary, the Rev. D. L. Matheson, B.A., Waterloo-road, Wolverhampton.

TEETH.—EDWARD MILES and SON, DENTISTS, 15, LIVERPOOL-STREET, BISHOPS-GATE, LONDON, continue the use of the BEST WORKMANSHIP in SETS of TEETH, and such as cannot be excelled in London, America, or Paris, adapting it to every Patent (so called) and to all their New Inventions and Improvements, the result of Thirty Years' Active Practice, on terms as moderate as pure materials admit, often at little more than a third the charges usually made. More explained in Edward Miles and Sons' Abridged

AN URGENT APPEAL!

Desborough, near Kettering, May, 1862.

DEAR CHRISTIAN FRIENDS,—Conscious of our case being one of stern necessity, and of having done what we could ourselves, and supported by the respectable and cordial recommendations below, and many others we cannot publish here, we venture to ask your kind assistance in securing a successful issue to our present enterprise.

It is well known that our village has been suffering for the last twenty months by the failure of the staple trade—viz., silk-plush weaving; and upon no part of the community has the distress fallen more heavily than on the congregation worshipping in the Independent Chapel, the members of which are, with very few exceptions, working-men, and principally weavers.

While trade was good the people were not inactive; they raised among themselves, and in the immediate neighbourhood, in one year, the sum of £500. (besides the support of the Ministry, Schools, Tract Society, and the usual current expenses), for the building of Galleries, and other necessary improvements in the Chapel, which is all paid.

There remains, however, the original debt on the Chapel, of £700, and circumstances render it indispensable that it should be at once removed. It is supposed that arrears of interest and expenses of collection will necessitate the raising of the sum of £300.

At a Special Meeting of the Congregation on the 7th of the present month, they, by an act of faith, and in a spirit of real self-sacrifice, pledged themselves (notwithstanding their present circumstances) to raise the sum of £800. by Christmas-day, 1862; and they now prayerfully and trustfully appeal to a kind Christian public for the rest, so that the sum already promised, on condition that the whole amount be raised this year, may not be lost.—We are, dear Sir, on behalf of the church and congregation, gratefully yours,

JAMES YEOMANS,
THOMAS BLISSITT, } Deacons.
RICHARD COE.

Contributions (from the widow's mite upwards) will be gratefully received by the Secretary: the Rev. S. Drakeford, Pastor; or Mr. James Sumner, Treasurer.

Post-office Orders to be made payable at the Rothwell Post-office, near Kettering.

RECOMMENDATIONS.

From the Rev. Edmund J. Prust, Northampton (Secretary to the Northamptonshire Association).

"I have much pleasure in recommending Mr. Drakeford's appeal for the liquidation of the debt on the Independent Chapel, Desborough. The very distressed state of the staple trade of the place, which renders the people unable to make any effort at present for the purpose, or even adequately to support their pastor, gives the case a strong claim on the sympathy of the Christian public, and especially of the churches in the county."

"EDMUND J. PRUST.

From the Rev. Samuel Hillyard, Bedworth.

"I have been acquainted with the religious condition of Desborough for at least thirty years, and with the present Congregational interest from its commencement. At the time of contracting the debt there was a good prospect of liquidating it, but the failure of the trade in the village has for the present destroyed that hope."

"The continuance of the present minister (whose services are highly appreciated and beneficial) very much depends on the immediate removal of the incumbrance. The liberality of the Christian public can scarcely be bestowed on a more worthy object, and I earnestly recommend the case."

"SAMUEL HILLYARD.

Bedworth, May 3, 1862."

Donations promised, on condition the whole is raised this year:—

	£ s. d.
John Crossley, Esq., Halifax	5 0 0
Joshua Wilson, Esq., Tunbridge-wells	5 0 0
B. Riley, Esq., and Family, Camden-villas	25 0 0
Rev. Edmund Prust, Northampton	5 0 0
Samuel Morley, Esq.	2 2 0

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1848.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 100, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY, for the Care and Education of the Idiot and the Imbecile, especially in the earlier periods of life.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, October 30, at the London Tavern, Bishopsgate-street.

The Board of Management at the last election, in appreciation of the increased liberality of their Subscribers, augmented the number of cases to be elected, and in grateful acknowledgement of continued beneficence, as well as in compassion to the large number of applicants, have resolved again to advance upon the number of admissions, and to elect this time THIRTY cases—viz., FIVE FOR LIFE and TWENTY-FIVE for the ordinary period of FIVE YEARS, relying on the generosity of the benevolent to enable them to meet this additional responsibility.

There are nearly 340 children in the asylum. A large number are applying for admission, and the Board are anxious to extend the great benefits which this institution affords.

Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the asylum, may be had gratuitously on application at the office.

An Annual Subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea; a Life Subscriber has one vote for life for five guineas, and an additional vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to Mr. William Nicholas.—Office, 29, Poultry, E.C.

LONDON HOMEOPATHIC HOSPITAL
GREAT ORMOND-STREET, W.C.

The BOARD of MANAGEMENT earnestly BEG SUPPORT from the Friends of Homeopathy, and especially from the many amongst the wealthy who, having themselves derived benefit from it, are generously disposed to confer similar benefit on the Sick Poor.

Contributions gratefully received by the Members of the Board or the Honorary Secretary.

RALPH BUCHAN, Honorary Secretary.

THE NONCONFORMIST.

HYDROTHERAPEUTICS.—BEN RHYDDING, ILKLEY.

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THE MIDNIGHT CRY.—The Committee of the Midnight Meetings send out men at night into the vicious scenes of the Haymarket, &c., from Ten p.m. to Two a.m., with long placards, containing striking passages of Scripture in English and French. Hundreds stop and read. The cost each night is 10s. for four men.

Let the Gospel continue thus to be preached.

Will any friend meet the expense of one week's publications, or even one night?

CONTRIBUTIONS thankfully received by the Treasurer, Lieut-Col. John Worthy, 12, Westbourne-park-villas, W.; and Mr. John Stabb, 27, Red Lion-square, W.C.; the Bankers, Paget and Co., St. Paul's; or the Secretary, Mr. Theophilus Smith, 27, Red Lion-square, W.C.

GREAT NORTHERN CEMETERY, COLNEY HATCH.

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ADDITIONAL MOURNERS' RETURN TICKETS, 1s. 6d. each.

A MORTUARY

is provided at the Station, in which the dead may be deposited, and remain until the day of burial, FREE OF CHARGE.

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are provided by the Company for the Conveyance of Coffins to the London Station by the Friends of the Deceased, to save the cost of a Hearse Carriage.

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R. A. BENTHAM, Manager.

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AND

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45	3 16 10	any of the Agents.
55	5 6 4	

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The accumulated invested capital now exceeds the sum of ONE MILLION sterling.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

POLYTECHNIC.—ROMÉ.—"Dost thou

flow, O Tiber! through a marble wilderness?"

Exhibition of Macpherson's 400 unique and splendid Photographs of the Architecture, Sculptures, and Art-Works of the ETERNAL CITY. Re-engagement of George Buckland, Esq., for his Bufo-Musical Entertainments. New Gorgeous Scenic and splendidly-illuminated and Chromatic Fountain Spectacle. Grand Series of Electrical Experiments with the Giant Plate Machine, and Lecture by J. L. King, Esq. Remarkable Imitations of British Birds and Animals, by Herr Susman. Concerts by the BROUSIL FAMILY. Professor Pepper's Laboratory for Pupils, Analyses, &c., will re-open on the 6th October. Open from Eleven to Five, and half-past Six to Ten. Admission 1s.

INTERNATIONAL EXHIBITION, 1862.

The Jurors of Class 2 have awarded a

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The Chief Commissioner of the Sanitary Report visited the Docks to inspect the PURS TEA imported by HORNIMAN and CO., LONDON, from having on investigation found that many teas in general use are covered by the Chinese with an objectionable powdered colour, which is drunk when the tea is made. Horniman's Tea being imported uncoloured, the Chinese cannot pass off brown flavourless sorts; consequently, this Pure Tea is strong, delicious, and wholesome. Price 3s. 8d., 4s., and 4s. 4d. per lb.

THE ROYAL OSBORNE MIXTURE of TEAS,

UNDER ROYAL LETTERS PATENT,

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The principal medical authorities, and the most influential Journals

THE
Ponconformist.

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Ecclesiastical Affairs.

THE PRIMACY VACANT.

THE good old Archbishop of Canterbury has been called to his rest, full of years and honours—and the primacy of all England is vacant. The choice of his successor devolves upon Lord Palmerston, whose lot it has been during his short term of office to have had the opportunity in his hands, had he chosen to avail himself of it, of entirely remoulding the character and spirit of the Church of England. The noble lord, be his qualifications what they may, has had more to do than any living man in determining the ruling authority of the Establishment. He has nominated the Archbishops of York and Armagh, the Bishops of London, Durham, Carlisle, Ripon, Norwich, Rochester, Worcester, Gloucester, Bristol, Cork, and Killaloe, and it now falls to him to appoint the Archbishop of Canterbury. If he had been a man of any ecclesiastical specialty, which assuredly he is not, he might by this time have impressed his own image upon the Church of England. He has dispensed this enormous mass of patronage in a creditable manner, guided, for the most part, no doubt, by the Earl of Shaftesbury. He has not, as Premiers before now have done without scruple, sought to make political capital of his anomalous powers. No thanks to the system for his self-restraint in this respect. He might have inflicted irreparable mischief upon the Establishment—but because he has not, we have no doubt it will be said that the system works well.

We believe it is pretty well settled that the vacant Primacy is to be filled by the Bishop of London—an appointment, we imagine, which Churchmen in general will regard with satisfaction. As a man of active piety, of strong common sense, of energetic spirit, and of somewhat less restricted views than are usually met with among Anglican ecclesiastics, he will probably fill his high post with honour to himself, and with advantage to the Church, always supposing, however, that the spell of fine weather lasts throughout his time. What are his qualifications for guiding the clerical body through troublous times we can only conjecture, and we are as likely to be mistaken as not. It is hazardous to foretel the probable effect which his new position may have upon his character, how far it will develop and strengthen in it that which is unquestionably good, or to what extent, if at all, it will bring to the surface that which wise men in religious so-

cietry would view with regret. We should be glad to be able to anticipate from him a tone of ecclesiastical administration somewhat less exclusive, and more in harmony with the spirit of the age, than has been prevalent of late. We confess, however, that we look forward to his Primacy with fear rather than with hope, as to this matter. Two or three of his speeches in the House of Lords have disclosed indications which we detected with no less amazement than sorrow, and we are therefore prepared to find that in his conduct of the affairs which will now devolve upon him, his Churchmanship will be in ascendancy over his Christianity. At any rate, in the bearing of the political Church towards the unendowed bodies outside of her pale, we shall be most agreeably disappointed if the change is for the better.

Who is to succeed him in the Bishopric of London is not known, nor, we believe, has any determination been come to. Probably one of the existing bishops will be promoted to the see, in which case there will be a third vacancy to fill. Lord Palmerston had need be a man of singular judgment and discretion, for seldom, indeed, has any individual been called to wield a greater power for mischief or for good. We suppose the Church Apostolic will make the best of the anomaly which leaves the appointment of her chief pastors and rulers in the hands of a political layman, and will take her revenge for the loss of her independence by railing against political Dissenters. Strange contradictions have become so common in connexion with the existing ecclesiastical system, that they fail even to attract notice. It is one of the least assuring signs of the times. Monstrous perversions of principle pass current nowadays as matters of course—and that which the Church in early times would have shrunk from as intolerable, the Church of modern times, at least the Church of England, submits to and acquiesces in, as if it were indubitably the mind of Christ. We wonder whether she will ever awake to a sense of her degraded position—whether the opiate of national endowments, exclusive privileges, and legal pre-eminence, will ever cease to exert its soporific power over the conscience. "Palmerston, the Bishop-maker," is an association of ideas that one would imagine could hardly fail of starting curious trains of thought—and so it does elsewhere than in the Established Church. Within, however, that charmed circle, contrarieties embrace each other with charming tolerance. No inconsistency is too gross to find a secure home there, so long as custom has sanctified it, and use, in more senses than one, has reconciled it to the clerical mind. The Church, presided over by the Prime Minister, gives up her prerogatives, greedily swallows the anodyne she receives in return, lies down in tranquillity, and dreams that she is free.

THE ROMAN CATHOLIC CHURCH IN ENGLAND.

A highly respectable-looking pamphlet, published within the last few days, has reached our hands. It contains an address from the clergy, secular and regular, of the Archdiocese of Westminster, to the "Most Eminent and Most Reverend Lord, Nicholas, of the Holy Roman Church, Cardinal Priest of the title of St. Prudentia, and Archbishop of Westminister," and his Eminence's reply thereto. The address is one of reverent congratulation to Cardinal Wise-

man on the "large and signal" part which he took in the recent canonisation of Japanese martyrs. It ends with an indignant reference to the "successful iniquity" which is now assailing the Pope, and a prayer that the venerated Archbishop may be spared many years to witness the "complete return of her erring children to the Church."

This address is, in more than one respect, suggestive. It bears witness to the total failure of the Ecclesiastical Titles Act. It would be curious to know what the panic-stricken statesmen and clergy who clamoured for that Act now think of the frantic terror into which they were thrown, and of its Parliamentary result. The great rights of the Crown and the Church which it was so effectually to have guarded, have ever since been very quietly ignored by the Roman Catholic Church in this country, and not a bishop or a clergyman has asked that the law should be put into execution. Where are the alarming consequences that were to have followed on the assumption of a territorial title by a member of the Roman Catholic Hierarchy? The Crown was to have been endangered and the Church to have been overturned! It would betray perhaps some egotism to remind the reader that we were never very nervous on this subject, but we cannot help expressing our thankfulness, that having escaped the fever by which so many minds were then stricken, we have also escaped the sense of humiliation which must now be theirs. The Papal panic has gone the way of the invasion panics, and, it may be presumed, has left its victims only mortified at their want of courage, confidence, and manliness.

The address also reminds us that the Roman Catholic Church in England fully sympathises with the same Church in Ireland, in its feeling with respect to the temporal claims of the Papacy. It has no sympathy, that is to say, not merely with the foreign policy of the Government, but with the instincts of the people at large, of which that policy has recently been an expression. In unclothed language it says that the claims of princes are superior to the rights of peoples, and adopts despotism as a principle. It should be remarked, however, that the address is the address of ecclesiastics, and that in all probability the laity of the Romish Church would not, as a spontaneous act, endorse it. It is important to take notice of it, however, for if this principle applies to Italy why not to England, and why not to Ireland?

Lastly, we are reminded that the Catholic Church looks with hope to the reconversion of England to the Roman faith. This fact, indeed, has always been known. Probably no prayer is offered with so much frequency and fervor, at the foot of the crucifix, as the "Litany of Intercession for England." It is with this last reference in the address that we wish now to deal, and we shall do so by stating the bases of fact which to a Roman Catholic—though not to a Protestant—may seem to give encouragement and answer to the intercession, which, in the most awfully solemn form, is now put up at all the altars of his Church.

We can imagine a Catholic taking some encouragement from the apparent increase in the number of members of his communion, and from the very considerable and rapid increase, of late years, in the number of Roman Catholic places of worship and religious houses. In 1792, when penal laws of the utmost severity were in force against the Romish Church, there were only 37 small and inconsiderable Roman Catholic chapels in England. In 1851, according to the Census of Religious Worship, the number of chapels was 570. In 1862, the religious statistics of this Church, according to the "Catholic Directory" for the present year, are as follows:—Priests, 1,215; chapels, &c., 824; communities of men, 50; convents, 153; colleges, 10. These figures indicate a large proportionate advance. The advance, however, is more apparent than real, and would be found, on inquiry, to be the result, for the most part, of the immigration of Irish fami-

lies into England. Go where you will in England, you will find that the Catholic is in nine cases out of ten an Irishman, or of direct Irish descent. Although Dr. Newman told a Roman Catholic audience, ten years ago,—“Grow you must; I know it; you cannot help it; it is your destiny; it is the necessity of the Catholic name,” it is very doubtful whether his prophecy has received any very tangible fulfilment.

Some encouragement, perhaps, might be derived from a consideration of the state of political parties in England. It is true that the Catholics have comparatively few representatives in either of the Houses of Legislature. There are twenty-two Catholic Peers in the House of Lords, and thirty-one Catholic members of the House of Commons, all of whom, with one exception (Lord Edward Howard, member for the family borough of Arundel), are returned by Irish constituencies. But the High Church and Tory party have recently bidden largely for their support, and have even forgotten their old Protestantism when party interests have been at stake. The Maynooth war-cry is now no longer heard, and the anti-Maynooth advocate is greeted only with derisive cheers. That may well seem, to a Catholic, a sign of better times!

A greater reason for a Catholic's belief in the extension of his Church in England may be gathered from the willingness with which the clergy of the Established Church see money voted to her by Parliament for religious purposes, and from the visible product of this money. A Parliamentary return, issued only last week, informs us that the College of Maynooth sends out fifty priests every year. The inquiries of the Education Commissioners established the fact that the Normal Colleges of the Catholics in this country, supported under the Privy Council system, have virtually become, to some extent, training houses for priests. The Roman Catholic schools could not exist without this valuable supplement to their income. They receive some 32,000*l.* a year from the proceeds of the national taxation, and in them, by virtue of the management clauses agreed upon between the Privy Council Committee and the Catholic Poor School Committee, the priest teaches and inspects in religion, while, as her Majesty's Inspectors inform us, nuns actively and zealously assist, and catechisms and other books are used in which the doctrines so repugnant to the Evangelical clergyman are most faithfully set forth. But the clergy tolerate Maynooth because it is a necessary condition of maintaining the Irish Church in its infamous integrity, and are silent about Catholic schools because there are National Schools as well.

One of the strongest of the Catholic's encouragements must have been derived from the Oxford secessions to Rome. If the Catholic Church has, in any degree, of late years, increased in moral power, she is indebted to the English Church for the increase. For her richest literature and her most able defences during the last twenty years, she is under obligation to the Tractarian seceders. Dr. Manning, Dr. Newman, and Mr. Faber have done that for the Catholic religion which none but such men could have done,—presented it to Englishmen in English styles of thought; argued for it as cultivated English scholars; illustrated it as English Christians of high and unblemished reputation, and made secession to Rome, if not an heroic at least a respectable act. What wonder if, amongst a certain class of minds, they have every year found new and influential followers?

Should any surprise be excited that with such supports this Church should exhibit a great increase of confidence and activity? Both these characteristics the Roman Catholic Church now displays. Dr. Newman, in her name, has boldly invited Englishmen of all classes to read her history and become acquainted with her members; Mr. Capes, another “late member of the University of Oxford,” in his alluringly candid relation of “Four Years' Experience of the Catholic Religion,” has done the same. These gentlemen tell us that they have examined the foot of the panther, that they have found that it never had and could not have had a single claw, and that its touch is as soft as velvet! In activity, and especially in the supply of literature to the young, no Church probably now excels the Catholic. Its hierarchy are advocates of reading, for, as Cardinal Wiseman has astutely remarked, “Catholic choice in the present day lies not between education and its negative, not between reading and no reading, but between Christian and unchristian education between reading of an injurious and reading of a beneficial, or at least of an innocuous, tendency. For good or for evil, Catholics, as well as others, will read. The power to read is conferred in our schools as rapidly as in any others; and the proportion of readers amongst us has increased, is increasing, and cannot be diminished.” Hence we have Catholic lending libraries; packets of Catholic halfpenny and penny tracts, as well

done up as though they had issued from the Religious Tract Society itself; penny Catholic hymn-books; cheap histories written from the Catholic point of view, and even a Robinson Crusoe “revised,” as Mr. Neale of Anglican memory “revised” John Bunyan's Pilgrim's Progress.

For the heart, energy, and money to do this work the Roman Catholic doubtless thanks the Anglican Church. As he looks at his yearly statistics, visits his schools, and reads the thirteen-thousandth copy of one of Mr. Faber's devotional works, the third edition of Dr. Newman's lectures on the “Present Position of the Catholics in England,” or the new edition of Dr. Manning's “Lectures on the Grounds of Faith,” he must be grateful that there is such an institution as an Established Protestant Church. As for the Dissenter, Dr. Newman tells him that his faith is “ridiculous”; while the *Tablet*, no longer ago than Saturday last, informs him with equal plainness that “modern Dissent elevates into a principle a detestable maxim from which their ancestors shrank, it is nothing less than to say that Satan did right when he was driven forth from heaven.” The grammar of these sentences we will not pretend to understand, but this animus none can mistake. But who ever heard of a seceder from a Nonconformist College, or who ever heard of a Dissenter who did not demand for the Catholic the repeal of all his legal disabilities? The Church, in the view of the Catholic, educates his clergymen, nerves his resolution by penal acts, and generously sanctions the supply of money to train his priests and instruct his children. To these circumstances may be attributed, in a large degree, the present position of the Roman Catholic Church in England.

THE BICENTENARY OF 1662.

LEICESTER.

On Wednesday evening last the Rev. N. HAYCROFT, M.A., of Bristol, delivered a lecture in the New Hall, Wellington-street, on “St. Bartholomew's Day and the heroes of Nonconformity.” The hall was well filled.

In the absence of the Mayor, J. CRIPPS, Esq., occupied the chair, and after expressing his pleasure at the numerous attendance, and alluding to the fact that the lecturer occupied a pulpit in the west of England once occupied by a great man of this town (he alluded to Robert Hall), said:—

He hoped they would allow him to say in justification of the course they (the Nonconformists) had taken to commemorate the Bicentenary of 1662, that they thought it better to observe that occasion by the delivery of lectures rather than by holding public meetings where things might be said in haste of which they would be sorry, and a bad feeling might be engendered. But it would not become them to allow that commemoration to pass without notice, and so they had taken the course spoken of. By adopting that plan it enabled them to expound their principles and give vent to their feelings, without giving offence to those held by others.

The Lecturer then described the familiar incidents of the period embraced by his lecture in an address which occupied nearly two hours in delivery. Towards the close he said:—

By stereotyping the Church, the Act of Uniformity had married her beauty, hindered her improvement, and put her out of harmony with the age; she was the only national institution which retained the abuses of two centuries, without experiencing the reforming touch of these degenerate times. If the uniformity sought had not been attained, the solution of the anomaly could not be honourable to the Church of England; for either subscription had become nominal, in which case it should be relinquished, or the Articles, &c., were subscribed in a non-natural sense. It could not be pretended that either of these explanations accorded with sound morals. The Church of England was a compromise, they were told, and the Privy Council had decided that both Tractarians and Evangelicals were consistent Churchmen; but they were not shown how a legal authority could alter the morality of a deliberate act. That the law permitted a clergyman to subscribe one doctrine, and preach its opposite, only showed that what was false in morals might be good in law.

The reverend lecturer next spoke on the duty of Dissenters—

They could truly say that they honoured the character and labours of the Evangelical clergy; they were not surprised at, and deeply sympathise in, the difficulties by which some of them were perplexed, and they urged them to seek the revision and reformation so imperatively required. If their efforts were unsuccessful, there was a yet nobler path which we counsel them to pursue; by secession from an Establishment which they cannot reform, they will secure the approval of conscience and the admiration of all good men; they will hand down their names in association with the illustrious confessors of an earlier age; and by forming a free Episcopal Church they will acquire a power of usefulness of which they can now form no conception. The Churchman and the Dissenter shall alike be found in the cottage of the poor, by the bed of suffering, or in the hovel of vice; alike rolling back the tide of iniquity, reclaiming the wanderer, solacing the mourner, relieving the distressed, and saving the lost; walking side by side in all that can minister to the well-being of the race.

The Rev. J. BARKER moved, and the Rev. T. STEVENSON seconded, a cordial vote of thanks to the lecturer.

The Rev. M. ALLEN said, before the motion was put, he as a member of the Established Church, would like to say a few words. He must say that with many things the lecturer had said he quite

agreed, but there were many parts to which he could not quite give his assent.

Much stress has been laid on the conscientiousness and high moral motives of those who seceded in 1662; now he would ask them whether there were not the same feelings on both sides, and were not those ejected in 1643 equally deserving of their sympathy. He maintained that all those who went out in 1662 had not received episcopal ordination, neither were they all ejected, many of them retired. Now they will recollect that the ministers who were removed by the Long Parliament in 1643 had been duly ordained, and were forcibly ejected by that Parliament because they would not do as they wished them. They had heard of the sufferings of the ejected in 1662, but he could tell them that the sufferings of the expelled in 1643 were far heavier. He denied the power of the Long Parliament to expel those men, as the Parliament consisted only of the House of Commons and were sitting under the protest of the King, and he therefore held that those ministers whom the Parliament put in possession of benefices were not duly appointed, and that on the restoration they were called upon to give up that to which they had no legal claim. But we would ask, were those men who monopolised the benefices, &c., during the twenty years of Cromwell's reign to be looked upon as more conscientious than those whom they succeeded? Did they not receive what did not belong to them, and did not Cromwell and the Long Parliament exercise a greater tyranny in turning out the previous ministers. He quoted from Mr. White, the chairman of a committee in Parliament, that the number of ministers expelled in 1643 was 6,000 or 7,000, and said that that number were expelled from parishes to which they were properly appointed, whilst the two thousand in 1662 only left a post which they had no right to hold, or to which they were not appointed. As to the charge brought against the clergy for scandalous living, he thought that could not apply to those who returned to their cures. He advised them not to lay a claim as the successors of the ejected of 1662; not to make those meetings an excuse for raising up a sort of animosity against the Church, and when they got home let them read Walker's description of the sufferings of the ejected clergy of 1643.

The Rev. LECTURER said he thought Mr. Allen's remarks applied to what was said at a former lecture.

He (the speaker) placed as much confidence in the integrity and honesty of a Churchman as he did on his own. Mr. Allen's remarks he said they ought to make some allowance for the sufferings of the clergy in 1643. If the Long Parliament had done wrong, that was no excuse why the bishops and clergy at the Restoration should also do the same; it might be expected that after the sufferings they had undergone they would show a more Christian spirit than that which actuated their predecessors. Mr. White said there were 8,000 clergymen who ought to be expelled, but not that they had been expelled, and to show that Mr. White was right the lecturer quoted from Fuller and Baxter to show that the grounds why they should use compulsion was for bad behaviour, and he considered that expulsion was a blessing to the Church that they had been turned out of it. (Cheers.) He admitted that some were expelled by Parliament from political motives, and it was not expected that any Government would permit the pulpit to be the means of inciting rebellion against its authority. (Mr. Allen: Hear, hear.) He held that all religious parties, when in connexion with the State, became persecutors, and that the State ought not to be joined to any religion. (Loud cheering.)

The CHAIRMAN then put the vote of thanks to the lecturer, which was carried with acclamation.

The Rev. J. P. MURSELL, in proposing a vote of thanks to the chairman, congratulated the Nonconformists of Leicester upon the manner in which those meetings had been carried out, and the harmony that had attended them.

The Rev. M. ALLEN seconded the motion, which was carried.

BICESTER.

In this agricultural village of Oxfordshire the services of Sunday, the 24th, were followed on Monday by a public tea-meeting in the building and grounds of the Congregational Chapel, which were tastefully and appropriately decorated for the occasion. Mr. Barry, of Chilton Grounds, was called to the chair; after which the Bicentenary Hymn, by the Rev. H. W. Parkinson, of Rochdale, which had been printed and handed round on cards for the occasion, was then sung. The tone of the meeting and of subsequent speeches may be gathered from the opening address of the CHAIRMAN, who said:—

We want to worship God in our own manner, and to pay our expenses in connection with our own religion in the proper manner—out of our own pockets (Hear, hear). We do not want to raise ourselves to be the ecclesiastical servants of the Government—to be the slaves of the state, but we want—and we will never rest till we get—their level with ourselves in religious matters. We do not do this out of any ill will to them—on the contrary, what we desire is to see them free from the trammels which they are now subject to, able to preach the Gospel fearlessly and freely (Hear, hear). If all the various religious sects of this country should combine and do their utmost, there are plenty of souls to be saved—there is plenty of work to be done—there are myriads of human creatures dying spiritually, for the lack of proper teaching (Hear, hear). Then let us work in the good cause, and work well, and let our children complete that work—till the Church shall no longer be bound to the State—and till there shall be perfect and religious equality between and among the various religious denominations. One great advantage of this state of things would be that there would be less probability of there being ungodly men in the Church. The people, left to their own choice, would surely select pious men as their pastors. We will work until that desirable result is attained. It may not be attained in our lifetime; but that does not matter. To have done a little in the good cause of religious equality is something.

The meeting was then addressed by the Revs. J. Richards (pastor of the chapel) and J. S. Darley, of Brill, Mr. E. W. Simmons, of Buckingham, Mr. Hewitt, Rev. Mr. Reynolds, Mr. Tanner, and Rev.

Mr. Carter, of Charlton. The meeting was very enthusiastic, and cordially responded to the allusions to recent local struggles in connexion with the burial question and freedom of opinion, and to the demands for the fullest religious equality.

THE BAMPTON LECTURER ON DISSENTERS.

The following bitter extracts are from Archdeacon Sandford's Bampton lecture, to which we referred at some length in a recent number:—

It is asserted that Dissent has become rooted in our land. It is designated by a recent writer (Mr. Fisher) as a national institution. We are even told that numerically it rivals the Establishment; while recent events have disclosed both its political power and its sectarian animosity. Its demand is not now for toleration, but for ascendancy. [Where has it put forth this demand?] It has its political league, and its Parliamentary tactics, and its confederation of sects, and its agency, active, unscrupulous, and ubiquitous. Its language may be somewhat ambiguous, but its objects are no longer disguised. In its present vocabulary, right of private judgment means resistance to authority; freedom of conscience, dictation to the consciences of others; liberation of religion, the subversion of the National Church and the confiscation of ecclesiastical property. The question at issue is avowed to be one of supremacy, and the sacred mission of Dissenting ministers to be, to shatter the National Church and to give the dust of it to the four winds of heaven.

Of these obstructions [to the progress of the Church] Dissent is amongst the foremost. It impedes the conscientious and earnest-minded pastor. It undermines his influence and counteracts his ministrations every day. It furnishes a rallying-point for the disaffected and self-willed in all our parishes. It is a snare to both pastor and people, tempting the one to conceal or compromise his Church's creed, to lower its standard, and ignore its rule, exposing him to charges of unfaithfulness if conciliatory, and of bigotry if rigid; while it tends to beget in parishioners an indifference to truth. And though it must be met, like all other hindrances, in the spirit of the Gospel, it is not less to be deplored. It has wrought, and is working, vast and extensive evil, and imperilling to a fearful extent the faith, the loyalty, and the moral and religious life of our people. Multitudes amongst us feel and deplore this, though they may be unwilling openly to avow it.

We have Dissent in its rapid growth, and numerical strength, and political antagonism—of which the bare existence in any shape may well be a source of distress and disquietude to Churchmen.

How, it may be asked, has Romanism stood its ground for so many centuries, and held its sway over so large a portion of Christendom, in spite of its manifold corruptions and transparent impostures? And how, though the marks of decrepitude and the tokens of decay are upon it, does it seem still to renew its youth and recruit its strength? Is it not because it is a branch of Christ's Church, though a recreant and a fallen one? And why is it that forms of Protestant Nonconformity never permanently thrive: that the society which boasted of a Watts and a Doddridge, and other eminent names, has in so many instances decayed and died out, or become Unitarian, but that the very principle in which Dissent originates involves its disruption and extinction.

MR. J. H. GORDON'S CONVERSION FROM SECULARISM.

The statement which Mr. Gordon could not make at Leeds has appeared in the form of a pamphlet. (Published by Hamer, of Leeds, and Houlston and Wright, of Paternoster-row.) He indicates that a visit to London showed him that the leading Secularists were not the highest types of mankind; and that, pained and grieved by the discovery, he set himself carefully to examine the system he had been teaching, and from this examination he became convinced that Secularism in its logical development would permit a man to do anything—even murder—for his own profit provided he could guard against being found out. He was horrified by this discovery, but continued as he was until persuaded by a Christian mother (who had come to visit him) to hear the Rev. G. W. Conder, at Belgrave Chapel, Leeds. He thus describes the result:—

Singularly enough, the sermon that morning was upon a subject that almost necessitated a reference to the position of the atheistical unbeliever. It was taken from the eighth and ninth verses of that chapter in the gospel according to St. John, the fourteenth, wherein "Christ professeth himself the way, the truth, and the life, and one with the Father." The verses are: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Now, you will see, and that at once, how, in the course of a sermon from such a text, the preacher would have occasion to refer to the position of the atheistical unbeliever, whose whole argument is summed up in the words, "Shew us the Father," and whose whole life is one great yearning for such a sight; but, in justice alike to the sermon and the preacher, I can attempt no description of the skill and eloquence with which the great "world-cry" was stated and answered. I can, however, and will, although very briefly, summarise the point that specially commended themselves to my own mind. First and foremost, then, I was favourably impressed with the candid and truthful manner in which the preacher stated, with all its force of plausibility, as, also, with all its rare sincerity, the case of the atheist, and, by so doing, my own exact position. There was no understating, there was no overstating, no ridicule, no jest,—on the contrary, there was the chivalrous statement of an opponent's case, the wise comprehension of it, in noble justice, and in conscious strength. "The atheist," said the preacher, "acknowledges power, beauty, use, wonder, grandeur, mystery, in the world of life around him; but he does not see

God there. 'Shew me the Father,' he says, 'let the Father shew himself, and I will instantly bow down before Him, in devoutest worship and profoundest humility.' It was this, I say,—this wondrous statement of my own real position, so wondrous, indeed, that, although Mr. Conder did not know of my presence, I could have sworn almost that he preached the sermon for me, and to me, and at me!—it was this I say, in addition to my current dissatisfaction with unbefit, that won me over to the possibility of a reception of those truths the statement of which was yet to come. Besides, I could not help asking myself the suggestive question:—How is it that this man, evidently sincere and earnest, of greater age and experience than myself, and of wider culture too,—how is it that this man, knowing the full force of my case, does not join issue with me in the conclusion to which I come? Indeed, throughout the remainder of the sermon, all that I listened for was—a reason or reasons, why the Rev. Geo. Wm. Conder was not what John Henry Gordon was,—why, knowing atheism, he was not an atheist? And whose reasons came, and that in a twofold manner. First, that the atheist's cry, "Shew us the Father, shew me God, let me see God," was an unnecessary one, since God could not be seen, and since it was not necessary that He should be seen. The existence of God was not a matter for the senses, primarily speaking; and, therefore, it was a fatal mistake to regard it as such, and, by so doing, to refuse hearing to that inner consciousness of man which, and that by the very "cry" it prompted, acknowledged the Supreme Existence. Second, that, if God Himself could not be seen, it was none the less true that, in the words of Christ, and by his works, the Divine attitude to humanity was to be seen, and that by all those who would permit themselves to recognise it.

After a long conflict within himself, in which he found it impossible to shake off the effect of Mr. Conder's sermon, Mr. Gordon set himself to a perusal of the New Testament, which he had never read much before, and it shed a flood of new light upon his soul. He was brought at last to accept the Lord Jesus Christ as his Saviour, and found rest unto his soul. The discomfited Secularists of Leeds are making a great stir about this important secession, and have invited "Iconoclast," whom last April they condemned in a resolution of their committee as "selfish, unscrupulous, and despotic," to come to Leeds as their advocate.

ECCLESIASTICAL AFFAIRS IN AUSTRALIA.

The following statistics show the strength of the chief religious denominations in Victoria for 1861 and 1857 respectively:—

Religious Denominations.	1861.	1857.
Church of England and Episcopalian		
Protestants	205,695	157,819
Free Church	454	218
Protestants (not otherwise defined)	5,919	15,321
Presbyterian Church of Victoria	5,052	—
Church of Scotland	36,917	27,828
Free Church of Scotland and Free		
Presbyterians	21,219	19,341
United Presbyterian Church	16,734	9,315
Other Presbyterian Churches	346	253
Presbyterians (not otherwise defined)	6,835	8,443
Wesleyans, Wesleyan Methodists, and Methodists	40,799	24,740
Primitive Methodists	3,775	2,044
Wesleyan Methodist Association and United Methodist Free Churches	1,146	791
Bible Christians	651	268
Other Wesleyan Methodists	140	145
Independents or Congregationalists	12,777	10,732
Baptists	9,001	6,412
Lutherans and German Protestants	10,643	6,488
Unitarians	1,430	1,462
Society of Friends	273	325
Calvinists and Calvinistic Methodists	650	468
Other persuasions	1,257	1,304
Roman Catholics	107,610	70,152
Catholics (not otherwise defined)	2,219	6,348
There were also in 1861, 24,551 Chinese against 23,390 in 1857.		

A bill for the abolition of State aid has been introduced by the Government into the New South Wales Legislature, and been read a first time. It proposes that endowments shall cease with the death of the present recipients.

The Church and School Lands Bill has, in the same Legislature, placed the Government at issue with a section of its former supporters. These glebe lands were originally granted to the Church of England, but the corporation endowed with them was dissolved, and the lands, in the terms of the charter, reverted to the Crown. A party—especially the party adverse to State endowments of religion—contend that when the Crown resumed the lands the trust ceased; but the other supposition has always been acted upon, with the exception that, by the direction of the Secretary of State, the money has been divided among four denominations, instead of being given exclusively to the Church of England. The non-sale of these lands has in some cases proved very inconvenient to the cause of the settlement, and demand has arisen for their secularisation. The Assembly, in opposition to the Government, passed a bill declaring these lands to be waste lands, but the Council threw the bill out. The Government has introduced a bill recognising the existence of the trust, but providing for the sale of the land, and the investment of the proceeds in the public debentures. This bill passed its second reading by a majority of two, and that though many members who swelled that majority had previously by their votes denied the existence of the trust; but they justify themselves on the ground of expediency. They urge that, in the face of the opinion expressed by the Crown law officers, it is vain to hope that the bill they formerly patronised would ever be sanctioned. Moreover, Mr. Robertson, the Minister in charge of the bill, promised to eliminate from it the word "religion" so

that the funds hitherto should be appropriated exclusively to education. Mr. Cowper, the Colonial Secretary, refuses to accede to this arrangement, but he will be out-voted. The original charter dedicated the lands to the purposes of "religion and education." Those who abide by the letter of the trust urge that to cut out the word "religion" is a violation of the trust, but in reply it is said that it is not more so than has been the distribution of the money among four sects, instead of its being given only to one, as originally intended. A public trust which has already proved so flexible under the pressure of political expediency may, it is argued, again be submitted to modification. Moreover, as the Government have introduced a bill to abolish the annual vote in favour of State aid to religion, it is contended that it would be absurd in the very same Session to pass a bill permanently endowing the four great Churches.

CHURCH-RATES.—A thick Blue-book has just been issued, containing the result of returns made to the Government under the Act of 23rd and 24th Vict., c. 51. The document shows the amount received and expended in 9,417 parishes for the last period of twelve months for which the accounts were made up preceding the month of June, 1851. These accounts begin with a balance from the previous year of 48,613. 13s. 5½d. The amount of rates collected at common law was 185,522. 7s. 5½d.; under the Church Building Act, 16,093. 16s. 0½d.; under other statutes, 31,943. 18s. 4d.; endowments in aid of rates, 30,517. 2s. 1½d.; penalties, alms, or other receipts, 14,269. 3s. 7d.; borrowed, 17,217. 3s. 11½d.; total, 344,177. 5s. 0½d. The expenditure was: Balance from previous year, 14,889. 6s. 4d.; ordinary repairs of church or churchyard, 67,413. 15s. 9½d.; maintenance of public worship, 121,413. 10s. 2d.; extraordinary outlay for buildings or improvements, 53,303. 6s. 4½d.; interest paid on bonded debt, 10,337. 19s. 3d.; bonded debt paid up, 20,722. 8s. 6½d.; other payments, 42,940. 3s. 10½d.; total expenditure, 331,020. 10s. 4½d.; bonded or mortgage debts at the end of the year, 193,593. 0s. 10½d. Besides these 9,417 parishes, there are 2,188 which made *nil* returns—some being blank; others stating that no Church-rates were levied; others, that the expenses were met by voluntary contributions; others, that they were defrayed by the incumbent; and others, that they were paid by the landlord.

CHURCH-RATES AT SOUTH OCKENDON.—On Thursday, August 21, a vestry-meeting was held in this parish to consider the propriety of making a rate for the repairs of the church. A numerous attendance showed the interest felt in the question. The rector was in the chair; Mr. Valey, of Braintree, attending as the legal adviser of the churchwardens, Mr. Bennett, of Serjeants'-inn, fulfilling like duties on behalf of the opponents of the rate. An estimate was produced, and a rate of 6d. was proposed. Several amendments were moved, and the vestry being equally divided they were negatived by the casting vote of the chairman. A poll was demanded in each case, and was taken next day on all the points raised; but, guided by the advice of their solicitor, the opponents of the rate did not record their votes. The proceedings in vestry were marked by great courtesy, and a vote of thanks was unanimously accorded to the chairman, but there is no abatement in the feeling of opposition to compulsory payments for religious purposes. Should the rate be enforced, several are resolved to suffer distraint, and those who pay will do so most unwillingly. From the foregoing statement it will be apparent that the statement in the *Times* of the 27th, that the rate was granted *nem. con.*, is far from correct.

THE LIBERATION SOCIETY AND ITS OPPONENTS.—In a lecture recently given at Wigan by the Rev. T. T. Eagar, the rev. gentleman said that the principles of the Liberation Society had no parallel in history except in the bloody French Revolution. Their principles were anti-Christian, sacrilegious, and revolutionary. Like the Jacobin clubs of France at that time, they had their central committee in London, and they sought to extend themselves throughout the country; however calmly and quietly, in peace and love, the people of a parish might dwell, they would send their agents there for the purpose of fomenting discord, arousing hatred, and sought to raise every opposition to what the people had hitherto paid—the church-rate—for the support of the parish church. This principle was carried out in the French Revolution. The audience actually cheered this balderdash!

THE DEANERY OF FERNs.—rendered vacant by the preferment of Dr. Verschoyle to the Bishopric of Kilmore, has been conferred upon the Rev. Dr. De Burgh, Rector of St. John's, Sandymount, near Dublin.

THE CHURCH AND THE BICENTENARY.—A correspondent writes us:—"I learn that several friends of the Church, wealthy and influential persons, have agreed to subscribe amongst themselves, or collect, a sum equal to the sum collected by us as the Bicentenary Fund, and to devote it 'quietly, and without any puffing in the papers,' to Church purposes. A gentleman in business has already given to the Bishop of London the sum of 10,000*l.* for purposes of this kind."—*Patriot.*

THE CODEX SINAITICUS.—Much has been said lately of a famous Codex which Professor Tischendorff had found in a monastery at Sinai, which was pronounced by the learned in such matters to be of most venerable antiquity, dating at least as early as the fourth century, is now being printed under the patronage of the Russian government, and was expected to contribute to the elucidation of difficulties that had long perplexed Biblical scholars. In last

week's *Guardian* appears a letter of M. Simonides, who declares that he himself transcribed the whole of this notable *Codex Sinaiticus*, and he gives such a circumstantial account of the reasons which induced him to undertake the task, and of the whole history of the affair, that there must, we apprehend, be an end to all claim of value for the MS. Professor Tischendorff has been hoaxed by the 'cute monks of Sinai.'

A JOB FRUSTRATED.—The living of Chitterne, which was rendered vacant by the death of Archdeacon Macdonald, and which the Rev. Cecil Fisher was intended to have held, has been presented to the late curate of the parish, the Rev. Mr. Richards.

THE REV. CHRISTOPHER NEVILE.—The name of this clergyman is now well known in consequence of his noble celebration of the Bicentenary by the resignation of two livings during the present year for conscience' sake. It is an interesting fact that one of the 2,000 was of the same name. The Rev. Christopher Nevile was ejected from the living of Bloxham, Oxfordshire, in 1662. (*Nonconformist Memorial*, Vol. II., p. 309.)

LATEST PULPIT FASHIONS.—An alarmed correspondent informs us (*Globe*) that—"Yesterday morning, at Christ Church, Forest-hill, the communion service was read and the sermon preached by a young man wearing a heavy black beard and moustache. His hair was parted down the centre, & la Dundreary, and a modern turn-down collar and neat little white cravat graced his neck."

ROMSEY.—MONUMENT TO THE LATE DR. BEDDOME.—We believe it is intended to put a neat tablet in the Abbey Chapel to the memory of the late Dr. Beddome. We are glad to find this matter is attracting that attention which it deserves. If any one ever connected with the Abbey Chapel in this town was deserving of a monumental tablet it is the late Dr. Beddome, who for many years was so honourably connected with all that concerned the church meetings in that place.—*Hampshire Independent*.

PROSECUTION OF "ESSAYS AND REVIEWS."—In accordance with the judgment of Dr. Lushington, the Dean of Arches, the Bishop of Salisbury has filed amended articles against the Rev. Rowland Williams, the vicar of Broad Chalke, in his diocese, but no further action will be taken on the case until November, when it will be argued on its merits and judgment formally pronounced. The case of "Fendall v. Wilson" will possibly be proceeded with at the same time.

THE DOXOLOGY IN THE WORKHOUSE.—At the meeting of the Preston guardians, held on Tuesday, the Roman Catholic clergy protested against the singing of the Doxology in the women's work-room when Catholic women were present. The objectors found no fault with the words, but thought religious songs inappropriate in a work-room. The Doxology, it appears, is sung when the women leave work, and the objection was referred to the work-room committee.

TOLERATION IN GERMANY.—The *Augsburg Gazette* mentions, as an instance of the tolerant spirit prevailing in Germany, that a Protestant, who recently died at Kreuth while taking the water there, was buried in the Catholic cemetery by a Protestant minister, and was followed to the grave by all the principal inhabitants of the town. [Such an exhibition of Catholic liberality is a stinging reflection on the intolerance of English Protestant clergymen in defending the monopoly of the parish burial-ground.]

THE BISHOP MAKER.—Since he has been Prime Minister, Lord Palmerston has nominated to the Archbishops of York and Armagh, in addition to the Bishops of London, Durham (twice), Carlisle, Ripon, Norwich, Rochester, Worcester, Gloucester and Bristol (twice), Cork (twice), Killaloe, besides the Deaneries of Canterbury, Westminster, Carlisle, Ripon, Lincoln, Exeter, Gloucester and Bristol, and several in Ireland. He is now called upon to choose a successor to the Primacy of England.

THE OPENING OF BOTANIC GARDENS ON SUNDAY.—We are informed that the success of the agitation in Dublin last year for the opening of the Glasnevin Gardens has stimulated an effort in Edinburgh for the opening of the Royal Botanic Gardens. A memorial just forwarded to the Lords of the Treasury received in Edinburgh, in the few days it was open for signature, 14,160 names, none but Edinburgh citizens being allowed to sign. Counter memorial from the Sabbath Alliance and Protestant Association have been sent.—*Daily News*.

A PROPHECY.—*Apropos* of the appointment of a new Primate, the *Times* says—"Whatever Parliament, Commissioners, and dignitaries may think, the whole question of Church Revenues is coming on again, and another Ecclesiastical Reform demands a sound adviser and a cordial co-operator. The Church affects higher principles than the State, and cannot consistently, or even safely, make a use of patronage which would be scandalous in the most worldly statesman. So far as regards its political position, the Church is on its trial, and its rulers must be men who can look ahead, see real dangers, despise idle alarms, resist importunity, and serve the Church, not their own family connexions. For such posts the Premier will not 'oblige a friend,' dear as that friend may be. An example of conscientiousness and impartiality will be particularly useful just now to Bishops and chapters."

PROPOSED FRENCH REVISION OF THE BIBLE.—The men of the Liberal or Negative school demand urgently that the committee of the Paris Bible Society shall undertake a revision of the French translation of the Scriptures, and publish this new version as speedily as possible. A grand conference of pastors, convoked some time ago at Nîmes, deliberated and voted in this sense contrary to that of

the resolution adopted by the Conference of Paris. *Le Lien*, the weekly organ of the Rationalistic theology, is never weary of inserting long articles upon this question. *L'Esperance*, which represents the orthodox beliefs, continues, for its part, to combat this movement for revision. . . . It is probable that this hot dispute will not in any manner affect the career of the Bible Society of Paris. It is for the Liberals themselves to publish their new Bible as a private undertaking, if they think fit.—*Evangelical Christendom*.

THE CHURCH MILITANT.—The 3rd Administrative Battalion Surrey Rifle Volunteers were reviewed a few days since in Farnham-park, the episcopal domain of the Bishop of Winchester. The riflemen, after passing through the evolutions of the day, were then favoured with a sumptuous entertainment by the hospitable bishop. The right rev. prelate, who is stated by a contemporary to be a strenuous supporter of the volunteer (not the voluntary) movement, spared no pains or expense to render the arrangements as complete as possible. The bishop, in true military style, addressed the men before sitting down to the repast, telling them that however ready they might be to come there they would be equally ready to defend the castle if occasion required. The recently chronicled military exploits of the Bishop of Labuan, taken in conjunction with this ardent patronage of the volunteer movement by his lordship of Winchester, will doubtless suggest to many unsophisticated minds that in more senses than one the Ecclesiastical Establishment of England deserves the title of "the Church militant."

THE LATE DR. LEIFCHILD.—The will of the Rev. John Leifchild, D.D., of Fitzroy-square, Gloucester-road, Regent's-park, was proved in the London Court by his son, the Rev. John Roby Leifchild, M.A., sole executor, who applied to the Probate Court in person under the new arrangement. The personality was sworn under 4,000*l.* The will is short, and merely confined to the members of his family. The testator bequeaths to a niece residing with him a legacy of 700*l.*, independent of gifts bestowed upon her in his lifetime, and this he states is "for her tender care of me and the prudent management of my household concerns since the decease of my dearest wife." There are legacies of small amount to two other nieces. To his only son, the Rev. John Roby Leifchild, to use the venerable testator's own words, "who for many years has been my faithful companion and helper," he bequeaths the residue of his entire property. [It may be useful to inform our readers that, amongst the new arrangements in the Probate Court, the wills of persons may, in their lifetime, for more perfect security, and in a sealed envelope, be deposited in that court on the payment of a small fee.]—*Illustrated London News*.

THE CITY CHURCHES AND THE BISHOP OF LONDON'S DEMOLITION COMMISSION.—It is stated that the Bishop's scheme for the pulling down and sale of the church of St. Edmund the King, with St. Nicholas Acons, has again been unanimously thrown out by the united vestry. A correspondent of the *Daily News* says:

I am told that the church of Allhallows, which is totally out of sight—up a court—and has been for years absolutely without a congregation (I believe there were four adults present last Sunday morning), and where there has been no evening service for a long time, is to stand, and the income of the benefice to be augmented by that of the equally deserted church of St. Benet's, Gracechurch-street; whilst the well-frequented church of St. Edmund the King is in jeopardy every hour, simply because its site would fetch 80,000*l.* to go into the pockets of the absolutely destitute commissioners. I am credibly informed that, in spite of all denials, there are yet negotiations in the wind touching the sale of St. Mary Woolnoth to the Post-office authorities.

This would, indeed, be a nice little job, after the union of the benefice with that of St. Edmund's. It is calculated that the sale of the two sites would bring in about 163,000*l.* In the city parishes the gravest mistrust of the Commission exists. It is simply regarded as a monetary scheme for replenishing the exhausted finances of the Ecclesiastical Commissioners. This disagreeable suspicion is confirmed by the greed displayed in fixing upon the richest churches and devoting them first to immolation, whilst their poorer sisters are likely to enjoy a prolonged, if not a total, immunity from destruction.

INTOLERANCE AT COBHAM.—Our spirited contemporary, the *West Surrey Times*, has just paid the penalty for its Liberalism by an unceremonious exclusion from the Cobham Reading-room. At the last meeting of the Reading-room Committee it was proposed by Mr. Brigden, a grocer, seconded by the Rev. E. H. Loring, the vicar of the parish, and resolved, "That the *West Surrey Times* be discontinued, because it contains so much chapel news." The head and front of our contemporary's offending is, doubtless, not merely the insertion of "so much chapel news," but the still greater offence of fearlessly exposing the misdeeds of ecclesiastical despotism. The *West Surrey Times*, moreover, has done good service to the cause of religious liberty in the county, and as a strenuous advocate of the rights of Dissenters. A correspondent of the journal referred to writes, in its impression of Saturday last:—"You have lately given some, I must acknowledge, very interesting accounts of the efforts of Nonconformists to counteract the exclusive claims of the Established hierarchy. But you have made enemies by so doing who will doubtless make you, as they have made others, feel the full force of their resentment. You have incurred the authoritative and official condemnation of Mr. Brigden and the Rev. E. H. Loring for the offence of making mention of 'chapels' in your journal, and for this cause you are to be expelled from the Cobham Reading-room.

Do let me beg of you to let 'chapels' alone. It is true that you must then make no allusion to the Queen, for she worships in a 'chapel,' and there are chapels-of-ease as well as chapels royal. Think, however, of the consequence of offending all the village Brigdens and Vicars throughout West Surrey, and you may consider yourself lucky to have escaped with so mild a penalty as that which subjects you to the fine—certainly a heavy one—of *two pence* a week for the whole term of your natural existence!" Another correspondent thinks "such a condemnation, from such a quarter, is in itself a very high recommendation," and would therefore wish to subscribe for the paper himself, and will recommend it to his friends. The editor, in a foot-note, after expressing his readiness to publish both Church and Dissenting intelligence, concludes by saying, "Our experience of the clergy of the Establishment is that they are enlightened and liberal-minded Christian gentlemen. Of course there are exceptions, but our opinion of the whole body will not be altered by the narrow-minded folly of a Loring, or of his vulgar henchmen." As if in defiance of this petty tyranny, our contemporary then announces that an account of the opening of the Wesleyan Chapel at Cobham will be published in its next impression.

Religious Intelligence.

NEW STEPNEY MEETING.

The foundation-stone of the new Meeting-house at Stepney was laid on Friday last by Thos. Scrutton, sen., Esq., one of the deacons of the church, in the presence of at least twelve hundred people, who manifestly felt a lively interest in the proceedings. The windows of all the surrounding houses were also occupied with on-lookers; and some additional animation was imparted to the scene by long lines of flags and streamers suspended over the assembly. A spacious platform erected in rear of the stone to be laid was filled with the most distinguished of the company, including a host of ladies. Among the ministers and gentlemen then and subsequently present were the Revs. T. Binney, George Smith, Dr. Macfarlane (United Presbyterian), of Clapham; Dr. Spence, Dr. Ferguson, C. Stove (Baptist), James Kennedy, from Benares; S. Eastman, Clement Dukes, J. Thomas, J. D. Brockelhurst and Mr. Jones (Wesleyan), J. Glanville, T. Penrose (Primitive Methodist), Joseph Fletcher, of Christchurch; W. W. Fletcher, W. Dorling, J. Bowery, D. J. Evans, W. Bevan, —Harrison, W. D. Corken, and J. E. Richards; Messrs. Eusebius Smith, Thos. Scrutton, sen., Thos. Scrutton, jun., Joseph Crane, W. E. Franks, T. E. Parsons, J. Carvell Williams, &c., &c.

The site for the new chapel is close by the side of the old one, but it will occupy a more prominent position. It is to be a Gothic building, and to seat nearly 1,400 persons. The architects are Searle, Son, and Yelf, of Bloomsbury-place; and the builders, Dove, Brothers, of Islington. Among the larger contributors to the building are Mr. Crane, 700*l.*; Mr. Scrutton, sen., 700*l.*; Mr. Scrutton, jun., 700*l.*; Mr. Linder, 500*l.*; while the smaller sums, by a large number of persons, show what a hearty combination of rich and poor can effect when they have a mind to work.

The service on Friday was commenced by the Rev. S. EASTMAN giving out the Psalm, "Shine, mighty God, on Britain shine," which having been sung,

The Rev. JOHN KENNEDY, M.A., the pastor of the church, said:—Two hundred and eighteen years ago six persons were assembled in this neighbourhood, in a place now unknown, and gave to each other the right hand of fellowship, and by mutual consent and agreement constituted themselves a church of the Lord Jesus Christ, to walk, they said, in all the ways of the Lord as laid down in the Gospel.

In this solemn act they were presided over by a man of well-known name—Henry Burton—at that time pastor of a church in London. A few years before Henry Burton was the rector of St. Margaret's, Friday-street. Some years earlier he was clerk of the closet to Prince Charles, son of James I., and when Charles, the first of that name, ascended the throne, Henry Burton and William Laud came into collision in the Royal palace. Henry Burton was the representative of liberty and of evangelical truth; William Laud was the representative of tyranny and of Romaniestic, if not Romish, error. They were both men of determined spirit, men who could have no communion with the one with the other, neither of whom could submit to any compromise. Laud gained the ascendancy, and the day that he did so we must ever speak of as an evil day for England. (Hear, hear.) Laud gained the ascendancy, and Henry Burton retired into comparative privacy. But he was a man, like some others, who could not hold his tongue, and could not hold his pen. From his pulpit in Friday-street he denounced the tyranny of Laud; he denounced the course through which Laud and his followers were hurrying England. For this offence he was charged before the Star Chamber with sedition. He was convicted according to the law and practice of that court, and was sentenced to have his ears cut off, to stand in the pillory at Westminster, and then to imprisonment in a distant castle. This cruel sentence was executed in its utmost barbarity. But Henry Burton regained his liberty in the days of the Long Parliament. When the prison doors were first shut upon him he was a good Episcopalian, an enemy to the prelates and their lordly assumption, but not to the government of the Church by bishops. His prison studies, however, converted him to Independency; and perhaps his prison experience had something to do with his conversion as well. (Hear, hear.) When he came out of prison he was received all the way from Hounslow with a perfect ovation; the people greeted him as if he were a mighty conqueror. It was

seven years after he had stood in the pillory that he came down to Stepney, and presided over the six persons who here constituted themselves into a church of the Lord Jesus Christ. Of the six there is one whose name was famous at the time, and is not forgotten now. That was William Greenhill. He was a graduate of Oxford, and a Puritan from his youth, one whom we should now call a Low Churchman. He was opposed to the prevailing power—that is, to Laud and men of his school and stamp. A very short time before the year 1644 William Greenhill was a popular preacher in our old parish church. Jeremiah Burroughs was called the Morning Star, and William Greenhill the Evening Star of Stepney. In 1642 Jeremiah Burroughs returned from his exile in Holland; and it was between 1642 and 1644 that William Greenhill preached in the old parish church. This good man became the pastor of the small church formed in 1644, and continued to be its pastor till 1671. Some five or six years immediately preceding the return of Charles II., he was not only pastor of the little flock, which met somewhere in this neighbourhood, but he was the vicar of the parish church as well. How such irregularities could happen I will not now stop to explain: I have had opportunities of doing so elsewhere; but I have ascertained, through the courtesy of the rector of Stepney, that William Greenhill was vicar of Stepney and pastor of a small Independent church at the same time. The latter office he held from 1644 till his death in 1671. The vicarage he held only some five or six years. I presume he was ejected, if he did not resign, in 1660, on the return of Charles II. William Greenhill was succeeded in the pastorate of the church by one whose name is very familiar to us—Matthew Mead. (Hear, hear.) He was likewise a clergyman of the Church of England, and was one of the ejected of 1662. At that time he had the cure of some place down in Shadwell, and there he preached that farewell sermon of which I gave to my own congregation an abstract and extracts last Lord's-day evening. Matthew Mead became the pastor of the church on the death of William Greenhill. In 1674, three years after the death of William Greenhill, Matthew Mead and his friends built the sanctuary which you see by the side of you, and well known as Old Stepney Meeting-house. To prevent all boasting in these modern times, I may state that the foundation of that building was laid on the 10th of May, 1674, and the first sermon was preached in it on the 13th of September of the same year—the house being then finished. That was clever work for the architects and builders of these olden times. (Cheers.) It is usually supposed that the place was built during the indulgence granted by Charles II.—an indulgence which, although it gave liberty to those who had been unrighteously deprived of liberty, gave it by an unconstitutional act of the monarch. But I find that the indulgence of Charles II. was granted in 1672, and that early in 1673 he was compelled by his Parliament, more intolerant than himself, to recall the indulgence; and it was one year after, when persecution seems to have been at its height, that Matthew Mead, a bold and brave man, built that sanctuary and devoted it to the worship of God. How they went on, unobserved, so to speak, I cannot tell you. It may be that the form of the structure, as unchurchlike as possible, prevented suspicion. But, be that as it may, it was in the midst of persecution that the structure was reared. It has in its ceiling now the hiding-places into which the worshippers went, I presume, many a time, when their doors were invaded by the police. (Hear, hear.) Matthew Mead had been twice in exile, and was co-pastor with John Howe, at Utrecht. He died in 1699, after the Toleration Act had been passed ten years; and his funeral sermon was preached in that old structure by a man bearing one of the most honoured names in English history—secular or sacred—no other than John Howe. (Cheers.) Within those walls—I don't know that I can say in the same pulpit that is there now—did John Howe pronounce that beautiful encomium on the character of Matthew Mead which is still preserved in John Howe's published works. During the next six-and-forty years the church had three pastors. Then came Samuel Brewer, who preached for fifty years. The last sermon preached by Matthew Mead was the May-day lecture to the young; and, as Providence ordered it, the last sermon preached by Samuel Brewer was likewise the May-day sermon to the young. It was the old man's heart's desire to preach his fiftieth May-day sermon; and it was granted to him. Samuel Brewer was succeeded by George Ford, whose pastorate extended over twenty-five years, and whose person and ministry are remembered by some now present. I need not tell you who succeeded George Ford. Dr. Joseph Fletcher's ministry extended over twenty-one years. His person, his character, his powers as a preacher, his usefulness as a minister of Jesus Christ, and as a pastor of one of Christ's flocks, are still fresh in the memories and hearts of hundreds around us; and on him, therefore, it were idle for me to pronounce any encomium. This, however, I have to say in connexion with him: it is well known that Dr. Fletcher desired most earnestly to see Old Stepney Meeting pulled down, not with sacrilegious hands, but that another structure, better suited to the times, and more conducive to the comfort of the hearers and the health of the minister, might occupy its place. (Hear, hear.)

After referring to former unsuccessful proposals to rebuild that sanctuary, with the view of showing that it was no new idea, Mr. Kennedy went on to say:—

Here we are, to-day, in circumstances the most auspicious, to praise the Giver of all good, and to lay what we call the foundation-stone of our new sanctuary. We stand here, to-day, as Englishmen, I do not say proud of our position, but thankful for it. (Cheers.) We look at the times of the past, when that building was erected, and when a good man who differed from the Established Church dared not to speak above his breath lest the next hour he should find himself in prison; and now we can think as we please and speak what we think, and worship God according to the dictates of our conscience, none daring to make us afraid. (Cheers.) And as Englishmen there are not more loyal subjects of Queen Victoria, in all her wide dominions, than the Nonconformists of England, and I will say, on this occasion, the Nonconformists of Stepney. (Cheers.) "God save the Queen" is a prayer that comes from our heart of hearts. Our loyalty is a thing of conscience, and of heart as well. (Cheers.) We do not covet the position of Dissenters, but we are not ashamed of it. We have good reasons, as we believe, for keeping apart from the Church which

two hundred years ago drove out our fathers from its bosom. We believe that we have a work to do, and we wish to emulate those who have occupied this place for two hundred years. No higher ambition have I and the people of my charge than to prove a blessing to the rich and the poor, the idle and the industrious, the worthy and the worthless around us; and if this be granted us we shall be satisfied that we have not lived in vain. We hold out the right hand of fellowship to Episcopalian, Presbyterian, Baptist, and Methodist, and whosoever else loves the Lord Jesus Christ in sincerity. What we desire is not to perpetuate a party, but the Church of God, whose living members shall prove a blessing to the dead and dying all around. God help us in our work for "except the Lord build the house, they labour in vain that build it." (Cheers.)

A handsome silver trowel was then handed to Mr. Scrutton, who, after an address appropriate to the occasion, laid the foundation-stone of the new chapel, which would, he said, be a true memorial of the founders of the first building to the ages yet to come, and at the same time serve, in the most effectual manner, to perpetuate their work.

The rain beginning to fall heavily, the company retreated into the chapel, which was soon crowded. The Rev. J. BOWERY gave out a hymn, and the Rev. T. BINNEY offered a very appropriate dedicatory prayer. The Rev. GEORGE SMITH delivered an eloquent address explanatory of Christian truth and Congregational principles, and paid a loving tribute to the late Dr. Joseph Fletcher, by whom he had been received, when he came to labour in the east of London, with a father's welcome. The Rev. CHARLES STOVEL gave out the last hymn, and pronounced the benediction. A collection for the building fund was made at the doors.

Tea was provided in the Sunday-school room, and a large company assembled. Meanwhile, visitors from a distance were admitted through the trap-door in the ceiling of the old chapel to the hiding-places which Mr. Kennedy alluded to in his address; and some scores of ladies and gentlemen did themselves the pleasure of inspecting the curious old rooms. They are several in number, and of considerable size, especially "the long room," in which the Sunday morning prayer-meeting is still held. The trap-door is a massive piece of wood, and just above it is an alarm-bell, by means of which notice was given to the pastor and his associates in concealment of the approach of the enemy.

At seven o'clock a public meeting was held in the old chapel, W. E. Franks, Esq., senior deacon, in the chair. At least 1,000 persons assembled and filled the place.

After an appropriate address by the CHAIRMAN, Mr. SCRUTTON, treasurer of the Building Committee, stated that up to the present time there had been received and promised about 7,000*l.*, to which must be added 250*l.* for the materials of the old chapel, making 7,250*l.* The total cost would be 9,500*l.*, exclusive of 1,000*l.* for additional ground, which it was proposed to raise by a business arrangement. The committee felt very thankful for the progress that had been made in the way of money. (Hear.)

The Rev. J. D. BROCKELHURST (Wesleyan) trusted that this noble scheme might be fully realised, and that an abundant blessing might rest alike upon the pastor and the people.

The Rev. Dr. MACFARLANE, U. P., of Clapham, said he had been constrained to return from a trip to the continent earlier than he would otherwise have done, in order to be present on that occasion to show his sincere affection and respect for his kinsman and friend Mr. Kennedy, whom he had long known and dearly loved. He congratulated Mr. Kennedy and his people upon the circumstances in which they were placed. Till he heard the address at the laying of the stone, he had had no idea that Stepney Meeting was so rich in its historical associations. Surely there was no other church in London of which a tithe of such things could be said. It was a cause of rejoicing that a new edifice was about to be erected at Stepney. Generally speaking, the increase of places of worship was a sign that religion was advancing. He had visited many places of late in France, but saw only one new church edifice being built. Happily, in this country they were rising on every hand.

The Rev. Dr. Ferguson then addressed the meeting, after which

The Rev. JOSEPH FLETCHER, of Christchurch, spoke with feelings of deep emotion upon the days of his boyhood, when his honoured father was the minister at Stepney Meeting, and, with sentiments of veneration towards the old place, urged the strong reasons which its history suggested against its being pulled down, reasons, however, against which necessity might be pleaded.

Mr. KENNEDY explained that they must either pull down the old meeting-house, or spend 2,000*l.* in repairing it, and producing a piece of patchwork which would be very unsatisfactory after all.

Dr. SPENCE said that twenty years ago Mr. Kennedy was his pastor; and the church in the Poultry was a sister church of that at Stepney, and, consequently, he was in a twofold sense interested in the proceedings of that day. He rejoiced in the joy of the people at Stepney, and desired with them to give thanks to God for having preserved the church there through so long a period, and for having secured to it a Gospel ministry from the days of William Greenhill to the present time. He contrasted the former and the existing times of Nonconformity, and showed that piety had always been its strength and glory.

The doxology and the benediction concluded the proceedings.

GREAT GRIMSBY.—A new Congregational place of worship, called Spring Church, has lately been opened for divine worship in this place, and a bazaar has since been held, which realised 150*l.*

QUEEN-STREET CHAPEL, SHEFFIELD.—At a meeting of the members of the Independent Church assembling in Queen-street Chapel, held on Thursday, it was unanimously and warmly resolved to invite the Rev. J. P. Gladstone, of Rotherham College, to accept the pastorate vacant by the death of the late Rev. J. H. Muir.

ZION CHAPEL, WAKEFIELD.—This chapel, which has been closed for several weeks for alterations and repairs, &c., is now quite completed, at an entire cost of between 600*l.* and 700*l.* Sunday week was the first time the pastor, the Rev. H. Sanders, has preached in the chapel since the alterations, and being the day on which he closed the third year of his ministry, the sermons were appropriate to the occasion.

BEDFORD CHAPEL.—On Tuesday evening, 19th inst., a few friends assembled at the residence of Mr. H. W. Bedford, Rochester-road, Camden Town, to present Mr. Robert Lydall with a very neat timepiece, a purse of gold, and a flattering address, written on vellum, as a token of appreciation of his services for upwards of ten years as secretary to the church and Sunday-school, with various societies connected with Bedford Church. Amongst the signatures to the address were those of the late Rev. Dr. Leifchild, Mr. Lydall's former pastor, and his brother, the late W. G. Leifchild, Esq.

ABNEY CHAPEL, STOKE NEWINGTON.—This place of worship was reopened after alterations and enlargement on Thursday, August 21. The Rev. John Stoughton preached in the morning and the Rev. John Graham in the evening. The opening services were continued on Lord's-day, the 24th, by the ministers of the chapel, the Rev. J. Jefferson preaching in the morning and the Rev. A. Hampson in the evening. Collections, 62*l.* 5*s.* 9*d.*, making the total contributed 1,174*l.* 17*s.* 3*d.* On Sunday, August 24, the Bicentenary sermons were preached. They were as follows:—Morning preacher, Rev. J. Jefferson; text, Psalm lxxvii. 10, "I will remember the years of the right hand of the Most High." Evening, Rev. A. Hampson; text, Heb. xii. 1, 2, "The race set before us."

SCARBOROUGH.—A new building, for Sunday-schools, capable of accommodating 400 children, and connected with the Bar Church, was opened last week. A *soirée* was held in the building on Tuesday evening, and was numerously attended. The Rev. R. Balgarnie, the pastor, presided; and able addresses were delivered by himself and by the Rev. Dr. Spence, the Rev. J. Earnshaw, the Rev. G. Warne, the Rev. J. Dickenson, Dr. Murray, R. Huie, Esq., and Mr. Alderman Smith, of Doncaster. The Chairman cordially welcomed the many friends present of several denominations at the inauguration, especially congratulating his own congregation on the prosperity and success of the schools. Mr. Huie, the superintendent of the schools, gave an interesting sketch of the rise of the Sunday-schools connected with Bar Church, and of their present flourishing condition and satisfactory working. The Chairman stated that the site of the new school had cost 450*l.*, and the building 600*l.*, making an outlay of about 1,050*l.* Towards this amount they had realised from all sources about 577*l.* He hoped the remaining debt would be speedily liquidated, especially as it was felt desirable that a new church for the denomination should be erected in Scarborough. Towards this latter object he announced that he had the kind promise of 300*l.* from one gentleman, and of several sums of 100*l.* each from others. This statement was received with great applause.

AIREDALE COLLEGE.—The commencement of the present session was celebrated on Wednesday by a meeting at the College Library, at which several of the constituency and friends of the college were present. Among them were Alderman Brown, the treasurer of the college; Messrs. S. Hick, T. Burnley, W. E. Glyde, W. Milnes, E. Kenion, R. Yates; together with Rev. Messrs. Cuthbertson, Howard, Gregory, Jones, Richards, Stallybrass, Harley, Savage, and others. Though the weather was unfavourable, several ladies joined the company. Alderman Brown occupied the chair, and, after singing and prayer, introduced the business of the meeting by congratulating the professors and students on their meeting once more for the important duties of the college session. The Rev. W. Kingsland, of the college chapel, then delivered a discriminating and instructive address on the advantages and necessity of appropriating and assimilating the knowledge we acquire. W. E. Glyde, Esq., followed with so me very important and pertinent suggestions on the conduct of public worship; and the Rev. James Gregory added a fervent exhortation to maintain a firm adherence to principle. The proceedings were brought to a close with singing, and prayer offered by the Rev. David Jones, of Booth. The college session commences with a full number of students and very encouraging prospects.

GUILDFORD.—A congregational meeting was held in the Independent Chapel, on Monday evening, the 1st inst., to receive the second quarterly instalment of subscriptions from members of the church and congregation, towards their new chapel. After devotional services by the pastor of the church, Mr. J. Fernandez, secretary of the committee, read various communications from gentlemen in the county, expressive of cordial sympathy with the undertaking, and promising assistance. The following subscriptions have been added to a former list—John Morley, Esq., 50*l.*; C. Jupe, Esq., 10*l.*; Colonel Onslow, 10*l.*; Rev. J. S. Bright, 10*l.*; H. Grinsted,

Esq., 5l.; Mr. Todman, 5l.; C. E. Smith, Esq., 214; J. Dawson, Esq., 5l.; Mr. Collins, 5l.; Mr. and Mrs. Potto Brown, 100l.; Mr. Lush, Q.C., 5l.; Through the Rev. J. Hart, T. Coote, Esq., 10l.; J. Tucker, Esq., 5l.; Mr. Albert Goodman, 5l. The members were earnestly liberal in their quarterly deposits. Much interest was excited in the meeting by the exhibition of various designs for the new chapel, forwarded by several architects, from which it is supposed the committee will make a selection. About 1,300l. in all have been promised towards the building, but another 1,000l. at the lowest estimate, remains to be subscribed, which still leaves 600l. for the site, charged to the congregation. It is earnestly hoped that the Congregational churches in Surrey will assist their brethren in the county town, and lend their aid in realising a place of worship equal to their requirements.

ARGYLE CHAPEL, BATH.—This place of worship, in which the venerated William Jay ministered for so many years, has been closed for five months, during which period extensive alterations and great improvements, both internally and externally, have been made. The chapel was reopened on Tuesday, the 2nd inst. The services commenced with a prayer-meeting in the vestry, at seven a.m., the Rev. W. H. Dyer, the pastor, presiding. At eleven o'clock there was Divine worship in the chapel, and there was a good attendance, including a number of ministers. The devotional parts of the service having been conducted by the pastor, the Rev. A. Tidman, D.D., of London, then ascended the pulpit, and delivered an admirable sermon on Luke xix. 10: "For the Son of man is come to seek and to save that which was lost." In closing his sermon, the rev. gentleman referred to the fact that more than forty-five years ago Mr. Jay delivered to him, then a mere stripling, his first charge to the ministry. The service closed with singing and prayer. At two o'clock, between sixty and seventy ministers and members of the congregation assembled in the Boys' School-room, and partook of an excellent cold collation, laid out by Messrs. Fort. Dr. Bowie occupied the chair. After the loyal toasts, the Chairman gave "The health of Dr. Tidman, who had preached, and of the Rev. W. Brock and Dr. Vaughan, who had yet to preach." Dr. Tidman suitably acknowledged the expression of feeling, and commended the alterations which had been made in the chapel, remarking that he admired them very much, and expressed a hope that they would be found conducive to the prosperity of the Church and the glory of God. The Rev. W. Brock also responded. The Rev. W. H. Dyer expressed the satisfaction he felt at seeing Dr. Tidman present, inasmuch as by his instrumentality chiefly he was led to Christ; and it was mainly through his (Dr. Tidman's) kind encouragement that he entered upon his studies for becoming a minister of the Gospel. He welcomed most cordially his friend and brother Mr. Brindley, with whom he was on terms of very great pleasantness and satisfaction. He proposed Mr. Brindley's health. The Rev. R. Brindley responded in the same spirit, and gave Mr. Dyer's health. The Chairman, in the course of the subsequent proceedings, expressed his confidence that the time would shortly arrive when the union between the congregations of Argyle and Percy Chapels would be complete, and that harmony would subsist between the ministers and people generally and universally. (Applause.) The service in the evening, in spite of the heavy rain, was attended by a crowded congregation. The Rev. K. Brindley took part in the proceedings. The sermon was preached by the Rev. W. Brock, of Bloomsbury Chapel, London, from the text "Christ is preached, and I therein do rejoice, yea, and will rejoice" (Phil. i. 18). A collection was made at the close amounting to 40l., on behalf of the building fund. The efficiency of the lighting and ventilation arrangements was clearly manifest. The services were continued on Thursday, when there was a tea-meeting in the afternoon, in the school-rooms, presided over by H. O. Wills, Esq., of Bristol, followed by a public meeting in the chapel, at which several appropriate addresses were delivered. On Sunday two sermons were preached by the Rev. Dr. Vaughan, the father of the late Rev. Alfred Vaughan, who for some time officiated at Argyle during the Rev. W. Jay's ministry, and on Tuesday (yesterday) evening a sermon was to be preached by the Rev. Newman Hall, of Surrey Chapel, London.

NEW CONGREGATIONAL CHAPEL, BRIDgewater.—On Monday, Aug. 25, the first stone was laid of a building which is intended to be a handsome and commodious Congregational church in Fore-street, Bridgewater. The total cost of the land and the building is estimated at 4,000l., and of this amount a large sum has already been raised. The services in connexion with the ceremony were commenced on Sunday morning, the 24th, when the Rev. Richard Alliott, LL.D., of Spring-hill College, delivered an address "The Rise of British Congregationalism, with special reference to its spiritual aspects and results." The ceremony of laying the foundation-stone was attended by a large number of persons. After singing and reading of the Scriptures, the Rev. E. H. Jones handed to Mr. Morley a handsome silver trowel which bore the following inscription:—"Presented to Samuel Morley, Esq., on the occasion of his laying the foundation-stone of the new Congregational chapel, Bridgewater, August 25, 1862." Mr. Morley briefly acknowledged the offering, and, the mortar being duly spread, the stone was lowered into its place. Mr. Morley then used the mallet and plumb-line, and the first stone was declared to be laid. Mr. Morley then addressed the assembly, and in the course of his speech said he would remind them that they were that day engaged in a deeply

solemn work, and there were responsibilities connected with it which they must accept. There was a common belief that the principles of Nonconformity were easy of adoption; but these were not always rightly viewed. He held that it was no light thing to be a Dissenter, and he felt he was addressing men and women to whom Dissent was something more than accident, and was a solemn deep conviction. Having at some length stated the principles of Nonconformity, Mr. Morley concluded by expressing a hope that through the agency of their Sunday-schools and other associations there would be an amount of good done in Bridgewater the actual extent of which would only be revealed in eternity. The Rev. W. Griffith, M.A., principal of the Independent College at Taunton, then offered the dedicatory prayer. The Rev. J. Stoughton joined in all the congratulations that had been offered. They were now fresh from the celebration of the ejection of the Nonconformist ministers. They felt, however, that the Act of Uniformity was but little understood, because it had come to be considered as what it was not, and did not represent. Looking at the Act of Uniformity now, it was not what it was in 1662. The Act of Uniformity now was for the Church, then it was for the nation. Then it was that the minister must either conform or be silent; but such restrictions did not exist now, and it was not impossible for any person simply to worship God in public except in accordance with forms and rules prescribed by the act. Congregationalism was very different now from what it was in 1688, when the Nonconformists formed but a twenty-fourth part of the population. From the last census that was taken, or the one before that, it would be found that the Church of England hardly contained one half of the people. So far as that Church was concerned, they, as Dissenters, were glad to see it flourish. It was absurd to suppose that there was any ill-feeling towards the Established Church, for the Dissenters would be glad to welcome her as a sister church, working side by side; and he wished there were more sound, true-hearted Episcopalian than there were. Three hearty cheers of congratulation were then given at Mr. Stoughton's suggestion. Another hymn was sung, and the Rev. Mr. Bounslow pronounced the benediction. An interesting event then took place in connexion with the children of the Sunday-schools. Each child was presented with a small copy of the New Testament, with an inscription inside setting forth that the book was given as a memorial of the event. A public tea was afterwards provided at the lecture and school-room of Sion Chapel. Above 600 sat down, and it was found necessary to erect tables in the yard fronting the chapel. The chair was occupied by W. D. Wills, Esq. Prayer having been offered by the Rev. R. Gover, the superintendent minister of the Bridgewater circuit of the Wesleyan denomination, speeches were delivered by the chairman, Mr. W. Hurman, the Rev. Dr. Alliott, the Rev. W. Guest, Mr. Morley, the Rev. J. Stoughton, Mr. G. B. Sully, and the Rev. E. H. Jones.

NEW CONGREGATIONAL CHAPEL, EASTBOURNE.—The interesting ceremony of laying the foundation-stone of a new Congregational place of worship to be erected in Eastbourne, took place on Thursday, Aug. 28. It was performed by a distinguished member and warm supporter of the Church of England—Robert Hanbury, Esq., M.P. for Middlesex, who contributed 10l. towards the building fund. There was a large assembly of people. The proceedings were commenced by the singing of an appropriate hymn, after which the Rev. J. N. Goulty offered up a fervent prayer. A handsome silver trowel was then handed to Mr. Hanbury, the stone was lowered into its place, and the honourable gentleman applied the line and plummet, gave the stone the necessary taps, and declared the ceremony complete. Mr. Hanbury, in his address to the assembled company, said:—

As a true, and, I trust, a conscientious member of the Established Church, I can heartily and most sincerely rejoice in every undertaking that is engaged in for the purpose of glorifying God's holy name; and I believe that in this vicinity all the undertakings of a Christian character which have been commenced have been entered upon for the purpose of saving souls, and of bringing sheep into the fold of Jesus, by the faithful preaching of the Gospel of Christ. Although I am aware that, in our present imperfect state, entire uniformity of action and of principle is not possible, and is not even, perhaps, desirable, yet I trust that in this place, as in all other places, Christians who have their hearts really right in the sight of God, can extend the right hand of fellowship to each other, and unite in promoting the great object which, as children of God, and as members of the body of Christ, we ought ever to have before us. I do trust, therefore, that in this place the only rivalry of feeling will be how we can most glorify God, and provoke one another to love and good works. With regard to the particular religious denomination for whose worship this edifice is to be erected, it is not for me to discuss the details of the discipline which governs that body; but I would say this—and I trust my sincere Christian friends will agree with me—that the congregation who may worship here should constantly exercise a spirit of watchfulness and of prayer, and that great care should be taken by the minister that he be sincerely truthful in preaching the Gospel. With regard to this special edifice, I feel, with the friends of the denomination, that the time was come for them to rise and build; and I am sure this building has not raised any feeling of rivalry on the part of any other denomination, for it must have been felt that the time was come for the Congregationalists to have a house of God where they could decently worship his holy name.

The honourable gentleman was greeted with much applause at the close of his remarks. Another hymn was then sung, after which the Rev. Dr. Ferguson mounted the platform, and delivered a lengthened

and able address, explanatory of Congregational Church principles. W. Spicer, Esq., and the Rev. Dr. Ferguson, then expressed their thanks to Mr. Hanbury for the conspicuous part he had taken in the proceeding. Mr. Hanbury, in acknowledgment of the compliment which had been paid him, said that this was not an occasion for him to discuss the great question at issue between Churchmen and Dissenters; but should a bill for the repeal of the Act of Uniformity ever be brought before the House of Commons, it would receive his most hearty support. (Hear, hear.) He did not like, in general, to give pledges, even to his constituents; but this appeared to him a matter of such vital importance, and had proved such a serious stumbling-block to many even in his own denomination, that he would willingly lend his assistance for its repeal. (Hear, hear.) The silver trowel with which the ceremony had been performed was then presented to Mr. Hanbury, who, on receiving it, remarked that it was not the first he had received from the Nonconformists, and he trusted it would not be the last. The doxology was then sung, and the proceeding terminated. A collection was made in aid of the building fund, which amounted to 5l. 14s. 8d. The building will be Gothic, and will seat about 700 persons. It is intended to build a minister's house at once, the interest of the money required for that purpose to be met by a rent charge until the sum expended can be provided. For all the purposes immediately contemplated, about 2,500l. will be required, towards which sum upwards of 1,000l. have been already promised; and, in addition, the English Congregational Chapel-Building Society will make a grant. It is expected that the church will be roofed in by Christmas, and that it will be completed and ready for opening by the month of June next. When the services accompanying the laying of the foundation-stone had been completed, a considerable number of the company adjourned to Diplock's Assembly-rooms, where a social tea-meeting was held, at which W. Spicer, Esq., presided, and in a few preliminary remarks congratulated Mr. Foyster (the pastor), upon the success which had attended his labours during the short time he had been in Eastbourne. The Revs. H. Rogers, J. N. Goulty, A. Foyster, A. Griffin, R. Hamilton, H. Martin, Dr. Ferguson, and J. Soul, Esq., then addressed the meeting.

Correspondence.

THE "LIBERATOR"—TOWGOOD AND OTHERS.

To the Editor of the Nonconformist.

SIR,—I am extremely sorry to have hurt Mr. Ward's feelings, and not less sorry to be obliged a second time to intrude upon your columns for the purpose of proving him to be utterly and ludicrously wrong in all his statements.

There are three questions at issue between us, all of which are of some literary interest, or I should not have troubled you with a reply to Mr. Ward's first letter.

1. The first question is, Was Towgood the great man Mr. Ward supposes him to have been? Mr. Ward adduces one supposed fact, which I shall prove is a fiction, in proof of his greatness, viz., that White selected him as the Dissenter to whom to address his celebrated letters. The fact falling to the ground, the theory falls with it. But I may just add that the *Liberator*, in not attaching importance to Towgood, only follows Drs. Bogue and Bennett. If Towgood was the great man of the age, it is remarkable that these well-known writers of the "History of Dissenters from the Revolution to the year 1808," should have altogether omitted him from their Lives of Eminent Dissenters of this period. They devote one page in four volumes to his principal work, and then leave him. From the gallery of "Eminent Persons" they utterly exclude him. I apprehend that the judgment of Bogue and Bennett is worth more in such a matter than that of Mr. Ward.

2. The second question is—Did White address his Letters to Towgood? In a previous communication I quoted from White's own letters in proof of the fact that they were addressed, as he himself says, to a retired merchant. One would think this ought to have been sufficient proof, but Mr. Ward adduces, in reply, the opening sentence of Towgood's answer, in which he says, "As you have done me the honour of publicly addressing to me these long letters, &c." I am not surprised that, having only Towgood's book before him, and knowing, perhaps, nothing of the motives of the controversy, Mr. Ward should have been misled by these expressions. Nevertheless White did not address his letters to Towgood. The fact is, that the form of Towgood's reply was a clever ruse to catch the ear of the public. White had addressed three letters to a "Dissenting Gentleman": Towgood replied in a work entitled, "The Dissenting Gentleman's Answer to the Rev. Mr. White," but replied anonymously. The first editions of his work did not bear the author's name, and the public, like Mr. Ward, were, no doubt, induced to believe, as Towgood intended, that they were the production of the very "Dissenting Gentleman" to whom White had addressed his letters. They were, however, soon undeceived on this point by himself, who, in his First Defence, published in 1746, thus writes:—"At last we see a pamphlet pretending to be an answer to my three letters to a gentleman dissenting from the Church of England, in the person and character of that gentleman. But I observe in it certain marks, and those not a few, plainly discovering another kind of person than I know him to be. So I shall consider it the production of somebody else, who has taken upon him, in this way, to instruct the gentleman how to reply to me." (P. 1.) He afterwards puts out a feeler for the name of the writer. "If," he says, replying to Towgood's opening remark, "the situation of our affairs abroad be the thing meant, I don't see, I own, why a debate of this kind should be thought unseasonable, when 'tis only between him and me, who are both of us too inconsiderate (I may have leave to suppose, at least, till I know who he is) to have any number of partizans in it."

(Pp. 5, 6.) Four years later White first obtained a glimpse of who his opponent was. In the "Appendix" to the Controversy published in 1750 he remarks as follows:—"The 'Dissenters' Apology' is said to be the production of your pen, as, by the spirit of it, one would guess it to be." He adds:—"When your first letter came out, some who are good judges of men and books raised violent suspicion that you was somebody in a masquerade. We are now, indeed, somewhat better satisfied of your real character." I need not multiply proofs, but these quotations will, I hope, convince Mr. Ward that he has been in error, and that White's letters were not "publicly addressed" to Towgood. The name of the writer of the "Dissenting Gentleman's" Letters was not publicly stated for many years after they were written. The *ruse*, however, was so successful, that Towgood continued to publish under that cognomen, without giving his name.

3. The third question relates to the character of John, fourth Duke of Bedford. I quoted in my former letter the character given of this statesman by Lord Mahon in his History of England, and by Lord Macaulay in his Essay on the Earl of Chatham. Mr. Ward, using rather strong language, says,—"Can you, Sir, credit it? Mr. Macaulay says nothing of the kind in that essay, nay, does not even mention this Bedford at all!" I can only repeat, Sir, that the sentence quoted will be found at the commencement of the twentieth paragraph of Lord Macaulay's Essay on the Earl of Chatham, and at page 365 of the two-volume edition of the Essays. Possibly—for I cannot account for Mr. Ward's language in another way—Mr. Ward, when he endeavoured to look up this quotation, looked to the Essay on "William Pitt, Earl of Chatham," and not to the Essay on "The Earl of Chatham." One does not like to be hard upon a man for mere negligence, and so I will say nothing of Mr. Ward's implied charge.

Mr. Ward, however, heaps detailed charges on the head of this devoted Duke. They are, every one, the hackneyed and thrice-repeated charges, made by "Junius"—and by "Junius" only. It is only necessary to say in reply to them that—as stated by Mr. Ward, who follows "Junius"—they are utterly and wholly untrue. They are, as Lord John Russell says in his introduction to the Bedford correspondence, "the false and malignant libels of 'Junius,'" and he amply proves them to be such. We would have thought that after Lord Brougham's Life of this Duke in his "Statesmen of the Reign of George III.," no one would have dragged these accusations again to light. This life Lord Brougham wrote expressly, as he says, to clear "the memory of an amiable and honourable man" from the "cold-blooded calumnies of 'Junius.'" He deals with the four charges in detail, and has left nothing to be added in proof of their malignity. Walpole, an opponent, would hardly have written of the Duke that "he was a man of inflexible honesty and good will to his country," if one of "Junius's" accusations had been substantially true. Everybody knows the Duke was assaulted on a race-course; but everybody knows also that the assaulter was one of the Jacobite rioters, who were afterwards tried for the offence, as a political lampoon, published at the time, says (Roxburgh Ballads):—

All who did joke the Royal Oak,
Were well rubbed with its towels.

On the whole I accept the joint verdict of Lord Mahon, Lord Macaulay, Lord Russell, Lord Brougham, and Horace Walpole, as against the "Junius" charges of Mr. Ward that the Duke was "a scoundrel," and I think your readers will do the same.

Having, I believe, proved all my cases, I now retire. I must strive to "keep my visor down," not that I am "ashamed of my name," as Mr. Ward suggests, but that I am a follower of Towgood!

I am, Sir, your obedient servant,

A LITERARY MAN.

September 8, 1862.

[The above letter must close this controversy so far as our columns are concerned.—ED. NONCON.]

THE LIVERPOOL SLAVE-TRADING CASE.

To the Editor of the Nonconformist.

SIR.—The majority of your readers will probably recollect that an American vessel called the Nightingale was fitted out in Liverpool without much effort at concealment in October and November, 1860, and, having succeeded in shipping a cargo of slaves, was captured on the 20th of April, 1861, by the American war sloop Saratoga, with 940 of these unfortunate creatures on board.

The last slave-trade papers contain a correspondence upon this subject between his Excellency the American Ambassador and Earl Russell, who informs Mr. Adams that "all the powers of the law shall be put in motion with a view to prosecute to conviction the perpetrators of this odious crime."

It does not appear that any further steps were taken in the matter until it had been forcibly brought under the notice of the Government by Mr. C. Buxton in the House of Commons on the 18th of May last, and by Lord Brougham, in his place in the House of Lords, on the 26th, 27th, and 30th of the same month. The reply of Earl Russell to his lordship was, that the opinion of the law officers of the Crown would be taken upon the point, namely: Whether the Slave-Trade Act of 1811 applied to foreign vessels fitting out for the slave-trade in our ports as well as to English craft. Lord Brougham did not hesitate at once to give it as his opinion, as the framer of the Act, that it applied to both cases, and he reiterated his views more than once during the session. On the 31st of July Earl Russell went down to the House of Lords and announced the opinion of the Crown lawyers, confirming that of Lord Brougham. By some accident Earl Russell's statement on that occasion was not reported in any of the papers, but the copy of a letter from Earl Russell, referring to the subject, has been forwarded to me by the party to whom it was addressed, and, although it is more than a month old, its contents appear to the Committee of the British and Foreign Anti-Slavery Society to be of sufficient importance to claim publicity. I am, therefore, instructed to solicit the favour of your inserting this communication.

Earl Russell's note is as follows:—

August 1st, 1862.

I stated in the House of Lords yesterday the opinion of the law officers that the Slave-Trade Act (1811) applies to foreign as well as English vessels. I see that my statement is not given in the Times. I don't know whether it appears in other

papers. I stated, also, that the Government of Mozambique was very active in putting down slave-trade; this is, likewise, not reported.

I may add that I find upon enquiry that the name of the Liverpool ship-broker of the Nightingale is Bowen. He is supposed to be a brother of the Captain Bowen who commanded the vessel.

I am, Sir, yours obediently,
L. A. CHAMEROVZOW.
27, New Broad-street, Sept. 8, 1861.

THE DISTRESS IN LANCASHIRE.

To the Editor of the Nonconformist.

SIR.—Confiding in your Christian kindness, I send you for insertion in your next a further list of sums remitted for the relief of the distressed Congregational churches in the cotton district:—

	£ s. d.
Wrexham, Rev. F. B. Brown ...	20 0 0
Enfield, Mr. W. Slater ...	20 0 0
Oundle, per Mr. E. Seller ...	6 0 0
Thirsk, Rev. Henry Howard ...	3 0 0
Liverpool, Wavertree Chapel, Rev. E. Hapson	20 9 8
J. E. F., Hornsey ...	1 10 0
Heckmondwike, per Rev. A. Reid ...	19 9 10
Wrentham, Rev. John Brown ...	3 15 3
Stoke-upon-Trent, per W. Furnival ...	5 0 0
Southwark, Rev. Dr. Waddington ...	6 9 0
Stonehouse, Rev. T. Maund ...	6 17 0
St. Helen's, Rev. J. A. Macfadyen	61 12 6
Totteridge, per J. H. Puget, Esq.	50 5 0
Notting-hill, Rev. W. Roberts ...	25 0 0
Newcastle, Staffordshire	4 18 0
Bristol, Anvil-street, Rev. J. Taylor ...	7 7 3
East Cowes, Rev. John Yonge ...	5 5 9
Exmouth, Rev. R. Clapson ...	3 0 0
Poplar, Trinity Chapel, Rev. George Smith ...	46 16 6
London, Surrey Chapel, Rev. Mr. Hall, LL.B. ...	109 14 9
London, Workmen at Hawkstone-hall, per W. Webb, Esq. ...	1 10 0
Manchester, C. Potter, 10/- per month for five months ...	50 0 0
Manchester, Henry Lee, Esq., 20/- per month for five months ...	100 0 0
London, Marlborough Chapel, Rev. W. Essery	6 15 3
London, Falcon-square, Rev. J. S. Hall, collection, 80/-, half to the Lord Mayor's Fund; half to this fund	40 0 0
Hexham, Rev. J. Woodlands ...	5 13 1
Bradford, Yorkshire, Rev. J. Gascoigne ...	4 5 0
Liscard, Cheshire, Rev. J. Cranbrook ...	31 16 0
S. B. ...	0 10 0
Needham Market, Rev. J. Jenkin ...	2 16 0
Newport, J. W., Rev. J. Procter ...	3 3 8
Of this sum 13s. 3d. is kindly subscribed by the Sabbath-scholars.	
Heckmondwike, Rev. R. Bowman ...	6 7 0
Editor of <i>Christian World</i> ...	5 13 6
Mr. Forgham, 1s.; Mr. Saward, 3s.; S. W., 1s.; E. H., 1s.; D. M., 1s. 6d.; E. William, 1s. 6d.; Bible-class reader, 1s.; A. O., and friend, 8s. 6d.; Mr. Murray, 4s.; Mr. Demston, by Rev. A. Reed, 2/-; Mr. Jones, 18s.; Welnecks scholars and teachers of Independent Sabbath-schools, 2/- 4s. 1d.; four little boys, 2s.; Miss Dobell, Maidstone, formerly a teacher at Wigan, 2s. 6d.; also collected by her, Mr. Dye, 2s. 6d.; Mrs. Court, 1s.; Mr. Davies, 1s.; Mrs. Ashenden, 1s.; Mrs. Wotten, 1s.; Mr. Cox, 1s.; M. 1s.; J. Somerville, 2s.; S. R., 1s.; Mr. Hargraves, 1s.; Mrs. Booth, 2s.; girls in school, 1s. 3d.; Miss Woodlands, 2s. 6d.; two little girls, 6d.; T. Welbord, 6d.; a friend, 1s.; Miss Reeves, 1s.; Miss Tomsell, 1s.; Mr. Venson, 1s.; Mrs. Vill, 1s.; E. Brunton, 1s.; Mrs. S. Cox, 1s.; R. Barling, 2s. 6d.; Miss Barker, 6d.; Mrs. Brown, 2s. 6d.; Mrs. Macey, 1s.; Misses Gunsten, 1s. 6d.; Sunday-school class, 1s. 5d.	

May I add one or two remarks. First. A few of the smaller sums have had special destinations assigned to them by their kind donors. For such as are given to be distributed by myself, I feel deeply thankful; and let my friends be assured of my close attention to the wishes which accompany some of the remittances as to the mode in which they are to be used. Second. The churches in the district affected by the Cotton Famine are exerting themselves nobly to mitigate the distress. They are doing it in many and varied ways, but of which no report appears in the public papers. And they are doing it incessantly. It will be seen that in the list above more than 260/- is contributed in one week, in this immediate neighbourhood. The last list also contains a collection from one church of 150/- The excellent treasurer and chairman of this committee are stimulating the liberality of their friends by their own generous promises. The recipients of the Fund are also manfully struggling with the waves, and in the meantime are cherishing the deepest gratitude to those who help to save them from sinking. Third. From the returns already collected, we apprehend that not less than 1,500/- per month will be required, to preserve the churches of the cotton district from fearful desolation through the winter. Possibly, yea probably, we are not yet able to compute the destruction which the cotton famine may scatter, but as far as our present knowledge extends, that sum will be required; and the committee appeal confidently to the more favoured churches for this sum; and especially for their earnest prayers that the sufferings now endured may be truly sanctified; and the afflicted churches may be better than ever prepared to use future prosperity for God's honour. Fourth. Some of the remittances are most cheering; the one by the Rev. N. Hall is so by its amount, and the stimulus it will give to other churches. Other remittances are cheering by their kind sympathy, the refined Christian feeling and vigorous Christian principles which they exhibit. My friend and colleague in the Secretarship, Mr. Davies, in acknowledging one contribution gave a statement in relation to the sufferings of some of our Lancashire children; this being read to two loved little ones, they sent most cheerfully 2s. 6d. each, which had been given them as birthday presents, that the money "might be given to poor children who want daily food." May Jesus take care of those kind-hearted ones and give them the bread of life! So likewise a dear Christian in London was telling his four fine boys at breakfast of the privations of many in Lancashire; and they immediately sent 2s. to "buy a breakfast for four poor children in Mr. Roaf's Sunday-school." Each of these sixpences gave a happy day's food to poor sufferers. Some friends have sent garments both new and old, they are truly valuable;

and we earnestly entreat all our friends to supplement their money contributions by gifts of this kind. We have persons of all sizes and both sexes in sad destitution, so that whatever is sent is at once available.

I remain, very cordially yours,
Wigan, Sept. 8, 1862. WM. ROAF.

To the Editor of the Nonconformist.

SIR.—The chilliness of the mornings reminds us that the winter is coming on, and naturally brings before us the gradually increasing sufferings and wants of our poor countrymen in Lancashire. May I suggest that some such course be adopted by our churches as was followed by the Christians in the days of Paul, by making a contribution for our poor Christian brethren and sisters in the North, not in a large sum, and then no more; but let each chapel have a box placed at the door, and the worshippers be asked to give something every week, and this weekly offering to be sent to some church in the distressed districts to be distributed by the deacons or the pastor; and should anything remain it should be shared in the manner most fitting.

Surely every person can deny himself some little indulgence during the week, if only to the amount of a penny or a shilling. This ought to be a thoroughly conscientious matter. And should the plan meet your approval and gain your advocacy, I feel confident a stream of help would be kept flowing during the whole of the winter, which, by Christian application, would save many lives, and secure the continuance in the country of these valuable though now heart-broken operatives.

I am, Sir,
YOUR CONSTANT READER.
Dulwich, September 3, 1862.

THE SUNDAY-SCHOOL CONVENTION.

SECOND DAY.—TUESDAY.

The convention was resumed on Tuesday, Sept. 2, at the Union Hall, in Old Bailey. There was breakfast in the library at eight o'clock, which was followed by a prayer-meeting, under the presidency of the Rev. William Howisson, of Lion-street Chapel, Walworth.

A meeting for discussion was then held in the lecture-room; Mr. Alderman Abbiss, and afterwards General Alexander, in the chair.

Mr. CHARLES REED read a paper on "The great object of Sunday-school Teaching," in which he contended that there ought to be a marked distinction between the instruction given in Sunday and in day schools. He maintained that the former ought to be purely religious, and expressed his deep regret that the Sunday-school should ever be regarded as a means of supplementing the deficiencies of the educational machinery employed during the week. No doubt they were under many temptations to look on them in that light, and in that light, too, neglect, cupidity, and indifference of parents too often led them to consider them. Let it never be forgotten that the Sunday-school was not a benevolent institution, but a purely religious one; and the speaker concluded, amidst loud cheers, with an eloquent exhortation to the meeting to cultivate personal religion, spiritual-mindedness, and zeal for the work.

Mr. OLDHAM, of Macclesfield, said he was a living monument of the value of Sunday-school teaching. He had been connected with it for 60 years, and he earnestly enforced the necessity of punctuality. Forty years ago, if the working classes had had to go through the trouble which had lately fallen upon them, there would have been a riot every market-day. What was the reason of the change? Sunday-schools; for there had been no other new element introduced into our society. (Cheers.) Mr. WAINWRIGHT, of Bradford, considered that the work of Sunday-schools was twofold—the conversion of the children, which was God's work, and the placing of Christianity before them, which was the teacher's. The Rev. W. HERITAGE, of Naunton, near Winchcombe, Gloucestershire, thought that they should extend their connexion with the children to a later age than was now usual. After a good deal of further discussion, in which Mr. Firth, of Leicester; Mr. Townsend, of Halifax; the Rev. J. P. Cook, of Calais; Mr. Adland, of Surrey Chapel; Mr. Hugh Owen, and other gentlemen, took part, Mr. FRANKLIN, of Birmingham, said that scholars had been withdrawn from his school by the offer which was made to them by another body to give them secular instruction. He thought that they ought to establish week-day meetings for that purpose, if they could not conscientiously give it on the Sabbath. The Rev. FRANK DE HAAS, of New York, considered that the object of the Gospel was the conversion of the world through the instrumentality of man. He held that it must be converted in childhood, and chiefly through the means of Sabbath-schools. In one denomination in the United States alone there had been a quarter of a million of conversions through the instrumentality of Sabbath-schools in fifteen years. (Hear, hear.)

Mr. REED said that, though they had in form raised discussion, they had in fact debated nothing, for they were all agreed. They all concurred in thinking that what they needed was this:—spiritual-minded persons for teachers; separate rooms for their classes; and means of retaining their influence over the elder scholars.

Having sung the Doxology, the meeting adjourned to the Sessions-house for dinner.

At the afternoon meeting (at which Mr. Henry Lee, of Salford, presided),

Mr. R. N. COLLINS, author of the "Teacher's Companion," read a paper on classification. He advocated the separation of the schools into four divisions—the infant, the elementary, the Scripture, and the senior—the last being for scholars above 14 years of age. He would subdivide each division as much as possible, and he would avoid the large classes, which were becoming fashionable; for they

too often degenerated into devotional meetings, or meetings for religious discussions or religious display. He protested altogether against the idea of promotion, and as a rule he would have as few rewards as possible. He would rather, as the class advanced, alter its name, and, if necessary, remove from it two or three of its less advanced scholars, than break up the ties which bound the rest together.

After an animated discussion, the convention broke up for tea.

PUBLIC MEETING.

In the evening a large public meeting was held in the Egyptian-hall, Mansion-house; Mr. Alderman Abbiss in the chair.

The Rev. J. H. VINCENT, of Illinois, said that the Sunday-schools had long been in operation in America. In Pennsylvania one was opened thirty years before the movement was commenced by Robert Raikes. It was now a universal belief amongst the ministers of religion in America that these institutions were an integral part of the church organisation. It was, in fact, quite a common incident to find churches springing out of missionary Sunday-schools. The Methodist Church of America (which he represented on this occasion) had 1,300,000 Sunday-scholars; and every minister had to undergo an examination every quarter as to what he was doing for the religious instruction of children. (Cheers.)

Mr. W. C. CHAPIN, of Massachusetts, furnished some details descriptive of the present state and prospects of the institution in America. As nearly as could be ascertained, he said, taking the entire population of America, the free and the slave, and including the Mormons, they had in their Sunday-schools about one in every eight of the whole community. The Catholics there, as a rule, had no such schools, though in some of the larger cities they had been forced by example into adopting them. In the State of Massachusetts the attendance on the Evangelical Sunday-schools was as one in seven of the entire population, or, excluding the Roman Catholics, about one in 5 $\frac{1}{2}$. That, he believed, was about the proportion throughout the New England States and in some of the Northern and older ones. In the city of New York, with a population of about 1,000,000, the Sunday-school attendance was about one in eleven. He showed how much the institution was kept alive by the custom of holding annual conventions of Sunday-school people in about twenty of the Northern States.

The Rev. H. PAUMIER, speaking for France, said there were about 600 Sunday-schools, nearly 400 of which belonged to the Reformed Presbyterian Church, twenty-nine to the Lutherans, fifty-eight to the Independents, twenty-nine to the Methodists, nine to English congregations, seven to Baptists, and one to Calvinistic Methodists. There were still, however, twenty departments in France in which there were no Sunday-schools at all. The chief difficulty with which the movement had to contend lay, he said, in the scattered state of the Protestant population there, citing as an instance that the congregations of some Protestant clergymen resided in three different departments. Nevertheless, the number of Sunday-schools was constantly increasing, and it was becoming a fashion in some parts of France to be a Sunday-school teacher among people of quality.

The Rev. Professor NAGEL, of Neuchâtel, said Sunday-schools had existed in French Switzerland for more than thirty years. In Geneva there were about 650 children in attendance on those of the Evangelical churches, and some 1,566 children, divided into classes, were accustomed to attend five catechetical services. In the city of Neuchâtel there were now 776 Sunday-scholars, without reckoning about 100 infant scholars, in a population of from 7,000 to 8,000, of which about 1,000 were Roman Catholics and Jews, and 2,000 were Germans. In the canton of Neuchâtel, with a population of about 75,000, there were about ninety Sunday-schools, with from 4,000 to 5,000 children.

The Rev. B. MALAN, Moderator of the Waldensian valleys, followed in an eloquent speech in French. He observed that, while the institution of Sunday-schools was a necessity for the church, it was a twofold necessity for that of Italy, for there the Roman Church had ruined everything—family, conscience, and society, for the reconstitution of which they in the valleys looked to the Gospel alone. The Waldensian Church, by the grace of God and the help of English friends, had not failed in its mission. They had Sunday-schools in all the old parishes of the valleys, as also at all their missionary stations, from the foot of Mont Blanc to the foot of Etna. In 1849, when a deputation came from Tuscany to the valleys requesting that a missionary might be sent there the first step taken on his arrival in Tuscany was to commence a Sunday-school, which was held in the house of the Madiai. It was not without deep emotion that he (M. Malan) recollects on entering the room the first thing he heard was two children repeating, in the beautiful language of the poet Dante, the truths they had learnt from the Bible. He estimated that about 2,000 children attended the Sunday-schools in the valleys, the instruction in which was based on the Bible. He spoke in terms of affectionate eulogy of the labours of the late General Beckwith, adding that the Waldensian Christians felt the deepest gratitude for the warm interest which England had taken in their ancestors and themselves for centuries, and he trusted that the ties which united Italy to England would be drawn closer and closer in proportion as civil and religious liberty and the principles of the Word of God acquired more and more power in his

country, where England was regarded as the bulwark of freedom.

The Rev. W. CUTHERBERTSON, of Sydney, furnished some particulars as to the progress of Sunday-schools in Australia, in which, he said, at least 110,000 children were being educated, or one in twelve or fourteen of the population.

THIRD DAY—WEDNESDAY.

On Wednesday morning there was a prayer-meeting at nine o'clock, at which the Rev. S. Martin, of Westminster, presided, and delivered a most touching address on "Godliness in children."

At ten o'clock the conference reassembled in even larger numbers than on the preceding days, the Rev. S. Martin in the chair.

The Rev. JAMES INGLIS introduced the question, "The Qualifications of an Experienced Sunday-school Teacher," and in doing so pointed out the necessity there was for having a good class of Sunday-school teachers. He described the different characters that would be found among that body, and how their peculiarities bore upon the classes placed in their charge. They might get a very efficient teacher by taking a person of ordinary talents, of ordinary education, of ordinary piety, and of ordinary zeal. That, they might say, was a very low standard, but he doubted whether it would be safe for them to attempt to raise that standard. Some of the best teachers he had ever had were of that class. They were persevering, pious, and zealous, and the sort they wanted. In the course of the discussion which followed, it was contended that they ought to get the best teachers they could for these schools, but at the same time they ought not to reject those who were not converted, provided they were otherwise adapted to the work.

Among the speakers were Mr. Manton, the Mayor of Birmingham; the Rev. Dr. M'Clintock, representative of a Sunday-school Union in America; Mr. J. S. Beadle, Mr. J. D. Taylor, of Halifax; Mr. Simpson, Mr. Franklin, of Birmingham; Mr. Todd, and other gentlemen.

The CHAIRMAN, in closing the meeting, said that persons had sometimes amused themselves by drawing fancy portraits of a blameless preacher. They put together the best parts of Baxter and Owen, and other eminent men, until they made up such a monster of perfection, that no pulpit out of heaven could hold him. (Laughter.) He thought that they were under some temptation to do the same thing with Sunday-school teachers; but he should say that, instead of people striving to be some one else, they should each be content to do his own work in his own way.

The conference was resumed at half-past two o'clock, H. Manton, Esq., Mayor of Birmingham, in the chair.

Mr. J. G. FITCH, M.A., of the British and Foreign School Society's Normal College, read a paper on "The Training of Sunday-school Teachers for their work." He enforced the necessity of special training in the art of teaching. An animated discussion followed.

In the evening, the Rev. C. R. Alford, Principal of the Highbury Training College, occupied the chair, and three specimen lessons were given by Mr. W. H. Groser, Miss Langley, and Mr. Drew, on which Mr. Hassell offered some criticisms, strongly advocating the principle of object lessons.

The CHAIRMAN having offered a few concluding observations, the convention adjourned.

FOURTH DAY—THURSDAY.

The nine o'clock prayer-meeting was presided over by the Rev. B. Field, of City-road Chapel.

At ten o'clock, the chair was taken by Samuel Morley, Esq. After the singing of a hymn, the Rev. B. FIELD offered prayer.

The CHAIRMAN, who on rising was loudly applauded, said:—

He had had abundant opportunities of observing the valuable results that had been achieved by Sabbath-school instruction; and considered that all political and social efforts for the good of the people sank into utter insignificance in comparison with the spiritual training of the young. The Sabbath-school teachers of England had been, and were, a great blessing to the nation. It seemed to be inferred, from the wording of the subject of discussion, that at present Sunday-school scholars were drawn almost entirely from middle-class families, and, no doubt, this was the fact; but was it not also true that the children of the upper and lower classes stood quite as much in need of religious training as any others? Without anticipating the paper, he might suggest that Christian gentlemen and ladies of good social position might arrange to assemble the children of their rich neighbours in their own houses on Sabbath-day afternoons for religious instruction, in cases where such parents objected to allow their children to attend the ordinary Sunday-school classes. It was certainly very desirable that an earnest effort should be made to reach the upper classes, and no one would deny that the Church had need to obtain a far greater hold than at present upon the destitute class of children with whom our large cities and towns abounded.

The subject of discussion was "Sunday-school Extension in the Upper and Lower Classes of Society," which was introduced by the Rev. George Allen, A.K.C., Incumbent of St. Thomas's, Islington, and Mr. F. Cutthbertson, of the Sunday-school Union. Mr. Allen's paper was devoted to the portion of the question affecting the upper classes, and was remarkably lucid. In his parish they had (he said) formed what they termed, not Sunday-schools, but Bible-classes, which were presided over by Christians of eminence, and had proved highly successful. He was quite satisfied that the system could be extended in all parts of the country with inestimable benefit both to the scholars and to society at large, which was greatly influenced by the conduct of the upper classes.

Mr. COOK, of Calais, said that in France the social difficulty did not exist. The children of all classes attended their Sunday-schools and mingled together. He hoped the time would come when this would be the case also in England. Mr. STARLING believed that if Sunday-schools were made more thoroughly religious the objections now felt to them by many upper-class people would be removed. Mr. C. REED quite concurred in the idea that, if the secular aspect which Sunday-schools had at one time borne could be wholly got rid of, they would be much more favoured by the upper classes. Mr. Morley's suggestion was an excellent one.

Mr. ALLEN, in reply, said he gathered from what had been remarked that separate classes would best suit great cities, and the family plan would be admirable for the rural districts.

Mr. F. CUTHERBERTSON read a paper on the extension of Sunday-schools in the lower classes of society. He set forth the deplorable state of the children in many of the districts of London, and showed that, notwithstanding all that had been done by the ragged-school movement, the church had still a great work to do for the moral and spiritual, and consequently the social, elevation of the lower classes. He advised that in connexion with the Sunday-schools there should be a preparatory class, into which children could be admitted without any conditions being imposed upon them, and that there they should be "smiled into subjection" and rendered fit for the other classes of the school. To show the blessing of such efforts as he advised among the poor and the outcast, he mentioned that the Ragged-school Union reports that as many as 153 persons who entered its schools entirely destitute had become very acceptable teachers in the schools. There ought to be in connexion with every Sunday-school evening classes, a mothers' meeting, a free library, and a Band of Hope.

Mr. BLACKBURN, Mr. HARRISON, Mr. M. SMITH, Mr. GRIMWADE, and other gentlemen, took part in the discussion that followed upon this paper. The Rev. MACKENZIE WILLIAMS (a coloured gentleman from Demerara) also spoke on the subject, and on rising was enthusiastically cheered.

A deputation from the International Temperance and Prohibition Convention was then introduced. It consisted of Baron de Lynden, Chamberlain of the King of Holland; the Hon. Judge Marshall, ex-Chief Justice of Nova Scotia; the Rev. Canon Jenkins, of Dowlaun; the Rev. Charles Garrett, of Preston; Mr. Edward Whitwell, of Kendal; Mr. Joseph Thorpe, of Halifax; and the Rev. Professor Kirk, of Edinburgh. Canon JENKINS read a long address to the convention, earnestly beseeching them to abstain from those deceitful liquors—intoxicating drinks; and to give the temperance movement in all its branches the important aid of their support. (Cheers.) Mr. WATSON moved that the memorial be received, and entered in the minutes of the convention. The Rev. WM. HARRIS seconded the motion, though he was not prepared to accept all the statements of the memorial. (Hear, hear.) After some discussion the motion was unanimously adopted.

The meeting then adjourned to the Sessions House, where a collation was served.

In the afternoon Mr. THOMAS CHAMBERS, the Common Serjeant, presided.

Mr. J. H. COOPER, of Birmingham, read a paper on the "Internal arrangements and collateral agencies of the Sunday-schools." In the course of his remarks, Mr. Cooper protested against the practice of connecting instrumental bands of music with Sunday-schools; and he also expressed disapproval of the system which had latterly sprung up of taking the children on annual excursions into the country. (Hear, hear.)

The paper having been discussed at some length, the conference was closed.

The SECRETARY stated that upwards of 700 invitations had been issued, and the aggregate attendance at the meetings had exceeded 400; the general average present, at one time, being about 200.

AGGREGATE MEETING AT EXETER HALL.

The convention was brought to a close by an aggregate meeting at Exeter Hall on Thursday evening. It was attended by at least 4,000 people, mostly Sunday-school teachers, including ladies as well as gentlemen. The great platform was filled with the members of the convention and other ministers and gentlemen resident in London and all parts of the provinces, and not only every seat, but every foot of standing-room in the body of the hall and in the gallery was occupied. The Earl of Shaftesbury had engaged to preside, but illness compelled him to be abroad. Mr. CHARLES GILPIN, M.P., was consequently called upon to take the chair.

The proceedings commenced with the singing of a hymn, after which prayer was offered by the Rev. DR. URWICK, of Dublin, who closed with the Lord's Prayer.

The Hon. CHAIRMAN then, in brief but cordial terms, expressed his interest in the Sunday-school work. In the course of his remarks he said:—

It is now many years since I was myself a Sabbath-school teacher, but I remember the interest of the work, and my great interest in it; and from that time to this it has been my privilege to lend my support to the schools in the localities where I have lived. I recognise this work as one of the greatest amongst the many glorious agencies for raising the moral and religious condition of the people of our country, and thereby laying the only firm and sure foundation for individual, social, and national happiness. (Cheers.) You have the love of souls for your motive; and I earnestly hope you may have the gain of souls for your reward. (Cheers.)

Mr. W. H. WATSON, one of the hon. secs., read a paper embodying a retrospect of the operations of the Sunday-school Union, especially since its jubilee,

and the erection of the memorial building nine years ago. It stated, among other things, that the jurors of the International Exhibition had awarded a medal for the publications of the Union. (Applause.) It also set forth, in considerable detail, the present and prospective advantages offered to teachers and senior scholars in the jubilee building, one leading point being the establishment of a normal college for training Sunday-school teachers in their important work. [During the reading of this paper two coloured gentlemen came on to the platform, and their arrival was the signal for loud and repeated cheers.]

The first part of the subsequent proceedings was a series of addresses by foreign and colonial representatives to the following resolution :—

That this meeting, contemplating the past history and present position of the Sunday-school system, desire to record its deep conviction of the value and adaptation of Sunday-school instruction to the moral and spiritual requirements of the youth of all nations, irrespective of social rank; and fervently pray that the time may speedily arrive when its importance shall be universally recognised, and its influence extended throughout the world.

In speaking to this resolution, the Rev. W. GUTHBERTSON, of Sydney, New South Wales, dwelt on the illustration of the results of Sunday-school instruction to be seen in what he termed the grandest spectacle in England—not, he said, in the Great Exhibition—but in the sad and desolate homes of Lancashire, of which he drew an affecting picture.

What did they see there? Not a rising up against authority, but a stern adherence to the law (Hear, hear); a heroism above that at Balaclava. (Applause.) And this, to a very great extent, was the effect of the Sunday-schools of Lancashire and Yorkshire. ("Hear, hear," and applause.) In the course of his remarks on the details of the resolution, the rev. gentleman referred to the presence among them of a countryman of Garibaldi's (the Rev. Mr. Malan). (Great cheering.) Alluding to the appeal of the Italian liberator, "Rome or death," he observed that, in a spiritual sense, it might be read, "Rome and death." (Hear, hear.) But now, through their spread in Italy, the Sunday-school was getting there, and in a little time it would be "Rome and life." (Applause.)

He then dwelt successively on the working of the Sunday-school system in Australis, the direct and collateral objects to be kept in view, and the dangers to be avoided, closing with an emphatic warning against mere secular teaching. The next speaker was Mr. A. WOODRUFF, of Brooklyn, New York, who was followed by

Professor NAGEL, of Neuchâtel, a gentleman who had learnt English expressly with a view to take part in the meetings of this convention. He read his speech with singular force and eloquence.

The Sunday-school had (he said) his warmest sympathies; for the Gospel was the gift of God to every little child as well as to Sir Isaac Newton or to their chairman. (Loud cheers and laughter.) They were commanded to present the Word of God to every creature; but how could they present it to the children except in the Sabbath-school? (Cheers.) He had now been a month in England, but he had as yet seen nothing of the Great Exhibition except hundreds of omnibuses on their way to Hyde-park, crowded with strangers from every land. More than that he did not expect to see, but he declared that he did not pity himself in the least. (A laugh.) He had seen a sight, which to his mind transcended it—it was that of 6,000 children, from forty schools, assembled in Mr. Spurgeon's chapel last Sunday—(applause)—and the most beautiful music he ever heard was that of those 6,000 infant voices singing. (Applause.)

He proceeded to give an interesting narrative of a Sunday-school organised in a destitute village in Switzerland, by the unaided efforts of a little girl, eleven years of age.

The Rev. C. W. BOLTON, of New York, attended as the representative of the New York Sunday-school Union, but remarked that he was, nevertheless, an Englishman—an emigrant. He could, however, say, "America, with all thy faults, I love thee still." After some general remarks, he gave interesting details of Sunday-school efforts in the worst parts of New York. Among the largest Sunday-schools in that city was one of 1,000 children, connected with the church of the Rev. Dr. Tyng. The children of that school had themselves raised the funds and built a mission Sunday-school, which formed the nucleus of his (Mr. Bolton's) ministerial sphere, and that mission-school now comprised 925 children. The work was still spreading in the same manner.

The Rev. Mr. MALAN (the Vaudois Moderator) represented Italy, in a speech of great fervour, which was most warmly received. In the course of general remarks on the claim of children on the Church, he called to mind the words of one of the Reformers in a time of difficulty and danger :—

Take courage, for there are children praying.

And who (he continued) could tell the blessing which the prayers of children had brought upon the Church, upon the family, and upon society? (Applause.) Who did not hope that when the Saviour came again he might be welcomed again by an immense number of children singing, "Hosannah! Blessed is he that cometh in the name of the Lord!" Let us, like Hannah, "take children to the sanctuary," and we should prepare prophets and priests. This sanctuary was the Bible, and they that lead them are Sunday-school teachers. (Applause.) In Italy they were but at the beginning, but it already bore promise of much fruit, and the time was coming when the programme of a great statesman would be realised—"A free Church in a free State." (Great cheering). Not (he added) the Church of Rome, for that could not be free. (Hear, hear.) It had not taught liberty, it did not know it, and therefore, could not teach it. (Hear, hear.) The free church which he spoke of was the Church of Jesus Christ, of which he alone was the Head, the Word of God alone the Guide, the Holy Spirit alone the Counsellor. (Applause.) And Sunday-schools were the pioneers of this blessed future. (Applause.)

The rev. gentleman then urged sympathy and help for Italy.

The Rev. Dr. M'CLINTOCK, of Paris, appeared as the representative of the American Methodist Episcopal Church.

The first Sunday-school of that church was, he said, planted in a little bit of a negro hut (Hear, hear), by a Methodist minister, who undertook to teach the children of his coloured brethren (applause), for which "he got a ducking." (Laughter.) As far back as 1790, a Methodist bishop had put a rule into their book of discipline that, wherever there was a minister, there should be a Sunday-school. The growth of the work in that seventy-two years was shown by the fact that in 1861 the number of teachers of that church (in the free States only) was 149,705, and of scholars 826,239. (Applause.) And even in 1861,—that year of calamity for America, which seemed almost to anticipate the day of eternal doom—there had been an increase of 18,000, a falling off, however, from the increase of 60,000 in the previous year. Alas! for the difference. But the church had determined not to allow the war to interfere with the vigorous prosecution of Sunday-school work.

The last of the foreign speakers was the Rev. J. P. COOK, of Calais, who urged more particularly the duty of prayer. He also called attention to the evil inflicted on the cause of religion by the visits of Sunday excursionists. Only last Sunday his heart was made to bleed by the arrival of 500 Englishmen, who spent the day in the lowest parts of Calais, and returned to the boat in the evening nine-tenths of them drunk. (Hear, hear.)

The resolution was then put to the meeting and carried. Another resolution, expressive of welcome to the foreign and colonial delegates, and of hope for the results of the Convention, was moved by the Rev. B. FIELD, seconded by Mr. COOPER, and carried with acclamation. Thanks were voted to the Hon. Chairman on the motion of Alderman ABBIS, seconded by Mr. GROSER, and the interesting proceedings terminated.

Postscript.

Wednesday, Sept. 10, 1862.

AMERICA.

ANOTHER BATTLE OF BULL'S RUN.

(Per Anglo-Saxon, via Quebec and Londonderry.)

NEW YORK, Aug. 30 (Morning).

The Government has continued officially silent during the week respecting the military movements in the Virginia Valley. Last night, however, some official despatches were published. Correspondents being excluded from the Federal camp, it is difficult to ascertain accurately what is occurring in Virginia. Fighting has certainly continued all the week, which will probably end in a general engagement. Two Federal regiments are known to have been captured at Centreville. A large Confederate force is at Leesburg, and it is reported that the Confederates intend crossing the Potomac into Maryland at Watkinsford. The public mind is much excited, and the wildest rumours are current.

General M'Clellan has accepted the command of the army of Virginia.

The following is the clearest account that can at present be gathered of what has occurred in Virginia:—The Confederates attacked Rappahannock Station on the 23rd, compelling the Federals to abandon the line of the Rappahannock. After burning the bridge across the river the Federals retreated to Warrenton Junction, a distance of ten miles. On the 26th the Confederate force, variously estimated at from 2,000 to 7,000 men, made a dash on Manassas Junction, in the rear of the Federal army. The Federals were driven out of Manassas and lost a battery of nine guns. The enemy destroyed all buildings and valuable property, cut the telegraph, and destroyed the railroad; thus cutting off the telegraphic and railroad communication between Pope and Washington. The Confederates afterwards proceeded to Bull's Run Bridge, and drove the Federals from that point. Their cavalry then advanced to Fairfax. It is supposed that the Confederates reached Pope's rear by passing through Thoroughfare Gap. Pope's official despatch, dated Manassas Junction, 28th August, states that as soon as he discovered large forces of the enemy were pursuing the right wing towards Manassas, he immediately broke up camp at Warrenton and Warrenton Junction, and commenced a rapid retrograde movement in three columns upon Manassas Junction. M'Dowell and Sigel were marching upon Gainsville by the Warrenton and Alexandria turnpike. Heintzelmann was marching on Greenwich. General Pope's force comprised Porter's and Hooker's division. At this juncture General M'Dowell succeeded in interposing his corps between the forces of the enemy who had passed down to Manassas through Gainsville, and their main body, which was moving down from White Plain through Thoroughfare Gap. The Confederate General Longstreet, who had passed through the Gap, being driven to the west side, Hooker's division whilst marching toward Manassas came upon him in the afternoon of the 27th at Kettle Run, and, after a sharp action, routed him, completely killing and wounding 300, and capturing their camp. On the 28th Pope pushed rapidly on to Manassas Junction, which he found had been evacuated by Jackson three hours previously to his arrival. Jackson retreated via Centreville, and took the turnpike road towards Warrington. He was met late in the afternoon of the 28th by M'Dowell and Sigel, six

miles west of Centreville. A severe fight then ensued, which was terminated by darkness. The Confederates were driven back at all points.

Thus matters rest at present. Heintzelmann's corps will move from Centreville upon the enemy at daylight, and General Pope thinks they cannot escape without heavy loss. General Pope captured 1,000 prisoners and one piece of artillery.

Semi-official Washington despatches of the 29th inst. report that Generals Burnside and Pope have successfully cut their way through the enemy towards Manassas, and have formed a junction this side of Centreville with the army of Virginia, under General M'Clellan.

A severe engagement has occurred between Hooker's, Sumner's, and Sturge's divisions and the enemy, in which the latter was routed and driven back from the vicinity of Manassas and Bull Run, through the passes of Bull Run mountain. War meetings continue to be held. It is reported that the Federal Government is very short of arms. Many troops arriving in Washington cannot be provided for in that respect. The Mayor of New York has requested that the stores be closed at three in the afternoon till the 15th of September, to give time for volunteering and drafting. Persons have been forbidden to advertise that they procure substitutes; several individuals have been arrested for this cause.

The Federals have evacuated Baton Rouge, but the city will not be destroyed.

President Jefferson Davis has issued an order that Federal officers who have armed slaves against their masters shall, if captured, be hung.

(By telegraph to Father Point.)

NEW YORK, Aug. 30 (Evening). The second battle of Bull Run was fought yesterday. The following is General Pope's official report:—

Head-quarters, field of Battle, Grovetown, near Gainesville, Aug. 30. To Major-General Halleck, General-in-Chief at Washington.

We fought a terrific battle here yesterday with the combined forces of the enemy, which lasted with continuous fury from daylight until after dark, by which time the enemy was driven from the field, which we now occupy.

Our troops are too much exhausted to push matters, but I shall do so in the course of the morning as soon as Fitz-John Porter's corps comes up from Manassas. The enemy is still in our front, but badly used. We have no less than 8,000 men killed and wounded, and from the appearance of the field the enemy has lost two to our one. He stood strictly on the defensive, and every assault was made by ourselves. Our troops have behaved splendidly. The battle was fought on the identical battle-field of Bull Run, which greatly increased the enthusiasm of our men. The news has just reached me from the front that the enemy is retreating towards the mountains. I at once pushed forward a reconnoitring party to ascertain this. We have made great captures, but I am not yet able to form an idea of their extent.

(Signed) JOHN POPE, Major-General Commanding.

The news of the battle of Bull Run causes intense excitement. No further details have been received.

Affairs in Kentucky are in a critical condition. The position of the Federals at Cumberland Gap is considered precarious.

Money easy. Exchange steady at 127*1/2*. Stocks inactive. Cotton very firm. Middling Upland, 48c. Breadstuffs improving. Coffee, good inquiry.

GARIBALDI.

We (*Daily News*) have received by submarine telegraph a private telegram, dated Spezzia, yesterday (Tuesday) morning, which says, "Garibaldi is weak; he has much fever, and the inflammation is painful. The surgeons wish to bleed him. To save his limb, or even his life, it is indispensable that one of the best English surgeons should come to him in haste."

The Prince of Montenegro has accepted all the conditions offered by Omar Pasha.

A serious conflict has taken place at Uchiza between the Turks and Servians. Both sides have suffered loss in killed and wounded.

THE QUEEN AND PRINCE OF WALES.

Her Majesty the Queen arrived at Rheinhardtsbrunn Gotha on Friday. Notwithstanding the distress of mind and sorrowful emotion caused by this journey, her Majesty's health does not appear to be worse.

A despatch from Brussels of yesterday's date says:—"The Danish Princess and the Duchess of Brabant visited the Royal Theatre yesterday evening. Today the Prince of Wales and the Royal family of Denmark paid a visit to Laeken. A *déjeuner* and a State dinner were given at the Palace. The Royal visitors have taken several drives in the the city and its environs."

The Crown Princess of Prussia will proceed to Rheinhardtsbrunn on the 15th inst., with her children, and will remain there during the stay of Queen Victoria. The Crown Prince and Princess will proceed in about a fortnight on a short voyage to the Mediterranean, in the Osborne, the health of the Princess Royal, we much regret to hear, not being at the present time of the most satisfactory nature.

MARK LANE.—THIS DAY.

A very small supply of new English wheat was received fresh up to this morning's market. The trade, however, for all qualities, ruled heavy, and prices were barely supported. There was a large show of samples of foreign wheat on the stands. In all descriptions, sales progressed heavily, on rather easier terms. Floating cargoes of grain met a dull inquiry, at drooping currencies. Barley, owing to the small supply on offer, ruled firm, at extreme rates.

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TO CORRESPONDENTS.

The report of the Birmingham Scholastic Institute is deferred till next week.

"E. Butler."—We are obliged for his communication, and will read it.

"E. Vernon."—The substance of the news appeared in our last.

The Nonconformist.

WEDNESDAY, SEPTEMBER 10, 1862.

SUMMARY.

THE Prince of Wales has followed his Royal mother to the Continent, and while the Queen proceeds to Gotha, to bury herself in solitude congenial to her feelings, the Heir Apparent has had his first formal interview, in the character of suitor, with the Princess Alexandra, under the fatherly auspices of King Leopold, at Brussels. Limited as was the choice of the Prince, it is gratifying to know that the Princess was the most suitable within that range. According to report the Princess Alexandra possesses those amiable qualities which promise to justify the intervention of the Princess Royal, to minister to the happiness of the Prince, and to sustain and adorn the exalted position she will be called upon to fill in this country.

The agricultural meetings and dinners are commencing early this year. In the speeches delivered during the week there has been a remarkable acquiescence in the observance of strict neutrality in the American war. But what has become of the Conservative party? We search in vain, through the addresses of Lord John Manners at Leicester, Mr. Henley at Banbury, Mr. Hardy and the Hon. C. Lennox at Leominster, and Mr. Macaulay at Sheffield, for any symptom of dissatisfaction with Lord Palmerston's Government. The omission must be taken to mean that they are satisfied with his lordship, and have not the least wish to disturb him in Downing-street. Mr. Macaulay, indeed, a thorough partisan, seems to agree with his late colleague at Cambridge (Mr. Steuart), as to the "pernicious" policy of Mr. Disraeli, and went out of his way, at the Cutlers' Feast, to speak of Lord Palmerston as one of the greatest members of Parliament of this or any other generation.

There is reason to hope that the cotton famine has reached its culminating point. It is said that the stock at Liverpool is reduced to little more than 40,000 bales—a week's consumption in ordinary times, though the refusal of the brokers of that town to furnish statistics excites a suspicion that the quantity is larger. But the unprecedented price of the precious staple is draining our Eastern empire of all its hoards. We learn that 462,000 bales of Indian cotton are on their way to England, of which 200,000 may be expected before the end of the present month, and one of the most experienced Manchester firms expresses the belief "that even if the American supplies fail us in 1863, we shall be able to keep the factories employed at half time with the cotton coming from other countries." At the same time ingenuity is on the stretch to find substitutes for cotton. There are rumours of the discovery of a substance which will "immediately supply the cotton districts with raw material to any extent," and Mr. J. H. Wrigley, of Liverpool, who has been in the cotton trade all his life, vouches for the new material being "all that can be desired in colour, length, and firmness," though he can say, only from report, "that it is as strong, or stronger than cotton, that it can be supplied in large quantity, and at a price as low or lower than the average price of cotton, about 6d. per lb." The inventor proposes on certain moderate terms to make his invention public, so as to save the trade of the country the time that would be lost in the preliminaries of a patent, and is willing to stake the

issue on the report of a competent committee "deputed to test and analyse that the product will answer all the purposes of cotton, or is better than cotton, and that an adequate and immediate supply can be obtained." Are we on the eve of a revolution which will restore the cotton trade to its pristine prosperity and spread dismay in the Slave States and in India, or is this only one of the many promising discoveries that break down when brought to the test? The public will be sceptical till manufacturers, by rigorous experiments, have confirmed the anticipations of the inventor.

The International Exhibition has been the indirect means of reinvigorating many a good cause. During the past week the promoters of Sunday-schools and the advocates of temperance have held their separate conventions in London. The former, it may be gathered from the report of the four day's proceedings, was a successful and business-like meeting, well calculated to contribute to the more efficient working of Sunday-schools, and to stimulate the zeal of all who interested in these nurseries of our churches. The interest of the conference was greatly enhanced by the presence of foreign visitors, and the information furnished by them. At the Temperance Convention numerous papers were read on every phase of the question, but the chief aim of the meeting was to enforce the necessity of the Permissive Bill of the United Kingdom Alliance. Apart from the vicious principle of this measure, the experience of America does not lead to the conclusion that legislative prohibition can extinguish the trade in intoxicating drinks. While the Alliance is calling Parliament to its aid, a wholesome change is taking place in the drinking habits of the population. In 1861 there was a falling off in the consumption of spirits as compared with 1859 of no less than four million gallons. There has no doubt been, in the same period, an increased use of beer and wines, but both of these beverages are less injurious and less provocative of drunkenness than ardent spirits. Mr. Gladstone's fiscal policy has unquestionably helped the temperance reformers, and the beneficial change thus induced is not likely to be followed by the reaction which might result from prohibitive enactments.

The Italian Ministry are at a loss what to do with their illustrious prisoner at Spezzia. They have rejected the idea of a trial in a court of justice—perhaps because of the damaging disclosures that might ensue—and are said to favour a court-martial, but will probably be obliged to proclaim an amnesty to Garibaldi and all his followers. At last, details of the fatal fight at Aspromonte have been published. The official report is at variance on some material points with the statement of Garibaldi himself and the members of his staff. It is clear, however, the Piedmontese bersaglieri commenced the attack, that Garibaldi went to the front and gave explicit and repeated orders not to return fire, that he was there and then wounded and carried off to the rear, and that a hand-to-hand conflict ensued between his tried volunteers and the Royal troops, which ended in the surrender of the former. No one with his consent fired a shot at his countrymen. "If I had not," writes Garibaldi himself, "given orders, under any circumstances, to avoid any collision with the regular troops, the struggle might have become terrible. Nevertheless, it is better as it is"—a patriotic sentiment characteristic of the noble-minded man who is paying in his own person the penalty of his unselfish daring, and who, while stricken down, can think of doing justice to the gallantry and courtesy of his captor. By the last accounts we deeply regret to learn that Garibaldi's life is in danger, and that his Italian physicians propose to bleed him. The Italian Government have to deal with a greater difficulty than the disposal of their great captive—the refusal of the Emperor Napoleon to make any present concession on the Roman question.

THE COTTON INTEREST.

As the gloom of the cotton districts thickens, criticism on the conduct of the manufacturers grows more caustic and severe. This is natural and was to have been expected—but, at present, the public is without satisfactory proof that it is just. Men who have grown rich on cotton, are not likely to differ materially from men who have rapidly amassed wealth from any other source—men who were hoping to grow rich by the same means, but have been suddenly balked by the crisis, will probably turn out just as the average of men do under such a calamity. Amongst the manufacturers in the North there will be good, bad, and indifferent, as there are in every other class—some magnanimous and unselfish, noble in their intentions, princely in their generosity, self-denying in their spirit—

some disposed to gripe their savings with a tenacious clutch, prompt to avail themselves of every selfish advantage, unscrupulous in evading every moral responsibility—and some, perhaps the majority, well disposed but without resource, anxious to save themselves and not averse from helping to save others if it can be done without too serious cost, but comparatively listless, apathetic and inept. It is absurd to put all cotton-manufacturers into the same category in relation to the mode in which the present distress is being dealt with, drawing conclusions as to the amount of money they might have subscribed, and condemning them as a class for falling short of it.

And yet we mean something when we talk of "the cotton interest"—something distinct and definite—something which, as a whole, has its peculiarities of duty and responsibility, as well as of employment and advantage. There is a sense in which we may attach to it the idea of unity. Its mode of making wealth is one—its relationship to its workpeople is one—the way in which it is affected by the present dearth is one—and hence it is not unnatural, and can hardly be accounted unjust, to look to it for something like unity of counsel, effort and action, in dealing with the terrible calamity which overwhelms it. The public press does a rash and unwarrantable thing in passing a judgment upon the whole body in matters which must needs be determined by individual character. There are some departments of human action—and this is one of them—in which averages are utterly fallacious. But surely, there are some things which the body could only do *as a body*—some duties, because some powers, which devolve upon them in their *quasi* corporate capacity—and it seems to us that as a special "interest," suffering under a heavy but exceptional evil, the body, as such, has not come up to the mark which might fairly have been expected from it.

The cotton famine can hardly be said to have come upon the North unawares. It has been visibly but stealthily creeping towards it for many months, and although there have been chances that it might be driven back at any moment by the cessation of civil war in America, those chances have been from the first so faint, and have so steadily died away, that the most sanguine can hardly plead that they have been surprised by the issue. As the grim phantom drew nearer and nearer, the master manufacturers may have been uncertain how far, and in what way, *they* would be affected by it—but they could foresee clearly enough what havoc it would work upon the great majority of their operatives. They knew, far better than the general public, the destructive course which the calamity, if it did come, would take among their workpeople. Probably, not one in fifty of them, in forecasting the future of those whom they had employed, but had become familiarised with the stages and phases through which the visitation would pass—rents falling into arrear, debts run up at the shop, savings exhausted, furniture pawned, superfluities in clothing, meal, and drink surrendered, and, at length, absolute privation endured, and gaunt misery stalking about the streets. If an analogous political misfortune had so loomed in the distance and gradually approached them, especially if it had menaced the cotton interest alone, would they have allowed matters to take their course as they have done in this social crisis? It may be that the misfortune was too vast to be effectually staved off. It may be, though it does not seem probable, that no inventive ingenuity, no plans of organised assistance, no pre-arranged and concerted methods of action, no reasonable abnegation of self, could have materially lightened the blow which was about to fall. But, at least, the manufacturers might, in presence of the approaching calamity, have met together—they might have organised a deliberative body—they might have discussed the probable evils with which their workpeople would be assailed, the dangers of attempting to meet them in unsuitable ways, the most promising methods of alleviating them, the best and most practical forms which generosity could take. The public would have leniently interpreted any mistakes of judgment which they might have committed, and if it had become apparent that help would be needed, and would be turned, when supplied, into wisely-chosen channels, help to any extent would in such case have been forthcoming. It is not so much that the master manufacturers have not dipped deep enough into their own purses that they have fallen below the expectations of their friends and the public, but that there has been no combination among them as a body, for counsel or for action, for measuring the evil or for grappling with it, that they are losing and must needs lose moral *prestige*.

We fear that if the whole truth were known it would be found that neither want of intelligence, nor of energy, nor of inventive resource, nor of liberality, can be justly assigned as ex-

plaining the failure of the cotton-manufacturing body, as a body, to meet the present unexampled crisis. We suspect that it is rather due to a disintegrating element which has got an ascendancy over them. To some extent local and individual rivalries, jealousies, feuds and antagonisms have stood in the way of concerted action. Where no such influences have been felt, the habit of individual and independent action fostered into morbid proportions, operated, often, we doubt not, unconsciously, in preventing combination of plan and effort. But be it what it may, public opinion will not absolve the master cotton-manufacturers from the charge of failing to deal with this great but foreseen emergency with suitable vigour and skill. The crisis was one which demanded something more than liberality. It called for social statesmanship—and, we regret to record our impression that hitherto it has called in vain.

Even now, we cannot but think, there must be talent in the cotton districts—heads that could devise, hearts that could adopt, and hands that could carry into effect, some better plan for assisting the workpeople through an interval, more or less protracted, of enforced idleness, than that of doling out to them sufficient weekly relief to keep body and soul together—and did there exist a deliberative body before which such plans could be laid, and by which they could be investigated, we should not despair of something being originated and reduced to practical shape which would put a differer and far more promising face upon the prospect of the coming winter. Were it but an individual family to be dealt with, we should know how to help it through the period of trial without pauperising its habits, or breaking down its self-reliance or self-respect. Is it absolutely impossible to do this on a large scale? Can nothing be devised by means of which respectable, industrious, and honourable operatives might obtain credit for their immediate necessities, analogous to that which helps many a tradesman to float over an intermediate period of bad times? It is no easy problem to solve, we admit—but is it absolutely insoluble? At any rate, is it not worth while to take such measures as would invite and stimulate thought and invention upon the subject?

We earnestly hope and devoutly pray that the time may not be far distant when something more systematic than has yet appeared, will be originated and set afoot by the cotton-manufacturers. Let them come together, at any rate, and take that position, as a body, which becomes them in this emergency. It is not at all impossible that under any circumstances they will fail—but failure will be no disgrace if it should overtake them when they have “done what they could.” When it is seen that they are in earnest, there will be no lack of earnestness on the part of the public.

TYING DOWN THE SAFETY VALVE.

OCCUPIED as we are with domestic anxieties, Italian excitements, and American struggles, it is difficult for any but Turkish stock-holders to give heed to the palpable warnings of a coming storm in Eastern Europe. “A creaking door hangs long on its hinges.” The “sick man” is long-lived, but he is still the sick man, and there are not the remotest signs that he will ever get well.

The disclosures as to the state of European Turkey, which have been made by the special correspondent of the *Times*, are not only calculated to excite the anxiety of British holders of Turkish loan scrip, in whose interest mainly he was sent out, but apply a fair test to our traditional policy in the East, of which Lord Palmerston is the steadfast upholder. Ten years ago, by means of a great war, and at a frightful cost to ourselves, we gave the Turks a new start in life. Sanguine were the predictions of our statesmen as to the issue, and comforting the assurances derived from the plentiful paper-promises so liberally dispensed from Constantinople. The integrity of the Ottoman empire and “re-generated Turkey”—were phrases which satisfied easily-persuaded John Bull that all was right, and that Turkey, on its formal admission into the family of European nations, was taking a worthy position among the brotherhood.

A few rays of light cast upon our Eastern protégé by a close observer have exposed to view a whitened sepulchre instead of a living organism. Islamism as a ruling power is typified by its own capital—beautiful and imposing at a distance, rotten and hideous on a close inspection. To parody a well-known phrase, we may say—scratch a Turk and you will find a barbarian underneath. The tinsel of European civilisation is only skin-deep. The Turk has had every chance of redemption. At his own request the long-continued meddling of European consuls was some

years since put an end to, and the Porte allowed full freedom of action. What are the fruits of the costly war waged for the integrity and independence of Turkey? Let the *Times* correspondent, sent out expressly to report, state his deliberate conclusions:—“As far as I can see, nothing, absolutely nothing, has been changed—Government, administration of justice, public security, roads, commerce, production, &c., have remained as they had been before 1854.” The Hatti Houmayoun “has merely become a screen for carrying on the old system. It legalises it, as it were.” “The only effect of these new-fangled notions [in relation to the administration of justice] was to increase the number of those who expect to be bribed, and make the obtaining of justice more expensive than it was before. As formerly, administration of justice, according to our notions, does not exist in these provinces.” “As for the taxation, the system remains the same, only that the amount levied has been increased. The farming of revenues, that most expensive mode of collections of revenue, is, as it has been from time immemorial, to the great profit of moneymen Armenians and Greeks, and to the detriment of the population, which pays at least one-third more than it ought to do.” “Brigandage, which has been at all times indigenous in these countries, assumed larger proportions last spring than it has since the insurrection.” “In one word, stagnation, inertness, and corruption do their work as they have done it hitherto, only more rapidly.” This description, it is true, applies specially to Thessaly and Epirus, but these provinces are reputed to be the best-governed under the rule of the Sultan.

Equally hated and despised, the apathetic Mussulman sits like a hideous nightmare over the active Christian populations of Turkey, and England considers it the acme of statesmanship to maintain things as they are! Providential laws provide that the weak and inert races should give place to the strong and energetic, and that in this way gradual change should do slowly but more effectually the work of violent revolution. English diplomacy decrees that European Turkey shall not be transformed. The Mussulman is held fast down on the safety valve, so that the pent-up forces beneath can only find vent in violent explosion. The Rouman has, indeed, managed by the aid of Russia and France to shake off the hated yoke, to his manifest advantage. But this natural process of severing a healthy limb from a decaying body will, if followed out, insure the dissolution of the Turkish Empire—the greatest bugbear of English diplomacy. The Porte “guaranteed” by England and Austria—for France and Russia are ready to favour the concession of some species of self-government to the Christian populations of Turkey—is pursuing the invariable course of protected governments. “Stagnation, inertness, and corruption,” by no means express the whole truth in reference to the Ottoman despotism. By the aid of the millions subscribed in England, the Sultan has been able, after an exhausting war, to put down the Slaves of Southern Bosnia, and to conquer the Montenegrins—the nett result of which is that the one country is given over to perpetual anarchy, the other to perennial brigandage. The turn of the Servians has now come, and that energetic and purely Christian race is still to be kept under the thumb of the Moslem by Turkish garrisons and fortresses. The urgently-needed and reasonable concessions to the Serbs have been denied in the conference at Constantinople mainly through British influence. Servia may suffer cruel hardships under the suzerainty of the insolent Moslem, but the integrity of Turkey must be maintained at all risks.

Lord Palmerston’s policy in European Turkey is postponing present revolution to insure that in the end it shall be more violent. Turkey is less a nation than ever—it is simple an aggregate of explosive forces, ready to burst forth at the first opportunity. The revived military aspirations of the Porte are inducing greater oppression of the people, extravagant expenditure on a wider scale, and the systematic denial to the subject races of all amelioration of their condition. Under British auspices the small modicum of local self-government has disappeared. Even the apathy of the central government has now become an evil. “With that jealous centralisation which requires even the most paltry affairs to be referred to Stamboul, tardy and inefficient action means lethargy and decay in the provinces, it being well understood that assuming the responsibility of initiating reforms is looked upon as an encroachment on the prerogatives of the Porte.” The natural inclination to improvement is stifled, lest the Turk should get the credit of it.

Whether the theory of the balance of power be sound or not, it must be admitted that the subject races of Turkey are paying dearly to uphold it. England—for the responsibility rests mainly with us—denies them the chance of improvement by riveting upon their shoulder

the unchangeable Turk. If this policy be right, then was Austria just in riding roughshod over the Italians, and our sympathy for that oppressed nationality was egregiously misplaced. We are hopeless of any change in our policy in Eastern Europe, at least for the present. One day we shall probably be awakened to repentance by a sanguinary insurrection in the provinces of European Turkey. Meanwhile the fact remains that free England is used by traditional diplomacy as the instrument of fastening on the necks of a Christian population a foul and irreclaimable Mahomedan despotism.

ANOTHER BULL RUN.

SOME six or eight months ago General M’Clellan is believed to have contemplated retrieving on the spot the Bull Run defeat of the preceding summer, but was prevented from carrying out his intention by the state of the weather, and the impracticable nature of the country. The “whirligig of time” has brought round a second Bull Run engagement, though M’Clellan himself took but a subordinate part in it. Within thirteen months of that great battle, the soil of the memorable field around has again been stained with fratricidal blood, and at the close of this second, more sanguinary, but less decided conflict, the prospects of peace appear to be as far off as ever.

The telegrams which came to hand yesterday, though but fragmentary, clear up the mystery that enveloped the tactics of the Confederates. While M’Clellan was allowed to retire with his huge army unmolested from the James to the Potomac River, his opponents were maturing a more daring enterprise than even his overthrow. Their aim was to turn the right of Pope’s army on the Rappahannock before the arrival of M’Clellan, march direct upon Washington, and dictate terms of peace from the Federal capital. In this bold *coup de main* the Confederates, though led by the enterprising General Jackson, and possessing a great superiority in numbers, have been foiled. While a large section of their forces under Lee engaged Pope on the Rappahannock, the main body led by Jackson were moved round his right wing, through the passes of the Blue Ridge to Manassas Junction, and their cavalry got to Fairfax, on the road to Washington, far in the rear of the Federals, and cut the telegraphic wires. Pope hastily fell back from Warrenton, and a series of marchings and engagements ensued, in which, so far as at present appears, the Federals stood their ground till on the 28th, McDowell (the commander-in-chief at Bull Run last year) and Sigel intercepted Jackson on his retreat from Manassas to Warrenton, engaged and repulsed him, when darkness closed the fight. These conflicts were only preliminary to a pitched battle on the following day between the combined forces on either side, for the particulars of which we are solely indebted to General Pope’s despatch dated “near Gainsville.” It lasted “with continuous fury” from dawn to sunset, and was fought “on the identical battlefield of Bull Run.” As the Federals occupied the field at nightfall, they may claim to have won a victory, though apparently barren of decided results—their troops being “too much exhausted to push matters.” General Pope reckons his own loss at 8,000, and that of the Confederates at double the number—probably only a conjecture, but a proof that there must have been great butchery. We may find proof that the Confederates sustained a repulse in the fact that on the next morning they were “retreating towards the mountains.” Meanwhile, a large Confederate force had appeared at Leesburg, with the probable intention of crossing the Potomac into Maryland. At this point the news breaks off, but it is reasonable to suppose that the Federals, with their now scattered forces combined, would outnumber their foes, and oblige them to retreat upon the Rappahannock, if not further South.

The main result of these ten days’ conflicts and terrible bloodshed is that the Confederates have failed in their chief aim, the capture of Washington, and that the hitherto invincible Jackson has received a decided check. The Confederates obtained apparently no signal advantage in any of these sanguinary engagements, and did not succeed in preventing the junction of the detached armies of the Federals. Both sides must have been so exhausted by these terrible encounters as to be unable for some time to take the field again, but as the Federals, now under the sole command of M’Clellan, were nearer their supports, it is probable that they would be first in a position to resume the offensive.

So far as at present appears these indecisive battles open up no prospect of peace. The one thought of the North, by the last accounts, was to provide an overwhelming force, that would

enable their generals to turn a repulse of the foe into a decided victory over him. Troops were pouring into Washington, and business was to be suspended early in New York for some days, to give time for volunteering and drafting. How far the Confederates can make good the havoc in their ranks by these bloody battles does not appear. Their resources in men must be well-nigh exhausted, but what they want in numbers will perhaps continue to be made up by that desperate courage and unity of purpose which the Federals have not hitherto exhibited. It may still be doubted whether the new and hired soldiers of the North, undisciplined, and deficient even in arms, will be a match for the fanaticism of the Southern troops, standing on the defensive, and led by skilful generals. It is now demonstrated that neither belligerent can conquer the other. Even President Lincoln must be satisfied that the South cannot be subdued. We would hope and pray, though we can scarcely expect, that North and South may meet no more in deadly battle array, but agree in the council-chamber to a pacific and final separation.

SPIRITS.

Nor alcoholic, dear reader—we are not about to discourse on temperance. Nor is it our present design to say anything of the disembodied who by some are supposed to hold converse with men still in the flesh, through *media* which appear to us to be odd and awkward, and for purposes which strike our mind as *jejune* or meaningless. The subject upon which we intend to proffer two or three thoughts is what we all agree in designating *animal spirits*—no barren theme, nor, in a practical sense, unprofitable, to such as will push their investigations beneath the surface, and aim, by means of them, to satisfy, not their curiosity, but their moral sense.

"Good spirits," "high spirits," "unflagging spirits," "overflowing spirits"—we are all familiar enough with them as a phenomenon—sometimes by observation, sometimes, happily, by experience. We know something, too, of their contraries. We describe them as "animal spirits," by the use of which epithet we indicate our conviction that their flow and ebb are mainly determined by the laws of physical life. For ourselves, we confess, we like to think of that, whatever it be, which we may denominate the motive power of sentient and intelligent beings as essentially the same in all individuals, and we gratefully account it as proof of the Creator's benignity that, separated, so far as in thought we are able to separate it from the bodily mechanism which it sets and keeps in action, it is in its own nature elastic and joyous. It is quite conceivable that the fact might have been otherwise, and that, in proportion to the fulness of the fountains of life, or, to express the thought in more exact accordance with the theory we adopt, in proportion to the original capacity, and customary freedom from obstruction, of those physical channels through which life pours itself outwards from the depth of a man's being, might have been the volume and the intensity of human suffering. That life is, in itself, and apart from the material machinery which it works, a glad-some thing, tending only to pleasantness and joy, is one of those facts illustrative of Divine beneficence of which more, perhaps, might have been made than has been by the exponents of natural theology. It is rather to the fact itself, however, than to the inferences that may be deduced from it, that we desire to direct attention—namely, that the motive power of which animal spirits are the mere manifestation is inseparably associated with, and, in the degree to which it can show itself, invariably produces, not gloom but gladness.

Sunlight offers us the readiest and best analogy by which to illustrate our subject—in so far, at least, as that the variations of intensity in which it reaches us are due, not to any change in itself, but to the differing conditions of the atmosphere through which it passes. In like manner, high and low spirits differ from each other, not at the source from which they flow, but solely in consequence of the *media* by which they travel. The cause of that difference must be looked for, not in any primary distinction between the essential life of this individual and of that, but partly in the construction, partly in the condition, of the machinery which it is designed to keep in play. When it can express itself without perversion—when the engine which it incessantly keeps in motion is in perfect order, with every wheel oiled, and not a screw loose—the outcome is invariably bright and joyous. But the physical frame is a complicated and delicate system of mechanism, liable to an almost infinite variety of accidents and deteriorations, transient and permanent, and to these

changes of condition in our animal mechanism, for the most part, at least, we must ascribe the vicissitudes of our animal spirits.

That moral causes operate distinctly and decidedly upon animal spirits no one who is acquainted with himself will deny. We must distinguish, however, between the exaltation and depression of soul which result from them, and the mere liveliness and effervescence, or listlessness and depression, of feeling due to our physical constitution or condition, for they are not by any means the same thing. A clear conscience, a truthful and righteous course of life, a recognised sphere of duty and steady endeavours to fill it, good-will to men and piety to God, commonly insure, even in the present life, those priceless possessions, "peace that passeth all understanding," and "joy unutterable and full of glory." And, on the other hand, the habitual neglect of our higher aspirations and tendencies, the living at war with ourselves, and the reckless treading down into the mire of everything within us that demands respectful and deferential treatment, are certain to bring down upon us penalties more or less productive of gloom and apprehension. In any case, these moral and spiritual states and emotions may be enhanced, modified, or, for the time being, neutralised, by natural spirits—but it would be a serious mistake to confound the one with the other. Physical life is one thing—but, so far as we can discern, it is capable of being yoked to an infinite variety of natures, from the oyster to the saint, without changing its own essential properties. And every nature has its peculiar aptitudes for joy and grief, which will of course be affected by the objects specially designed to touch, awaken, exercise, and prove them. The peace and joy of religion, the shame and sorrow of sin, are different, both in kind and in source, from highness or lowness of spirits, however materially our present sense of them may be modified by the fluctuations in the tide of animal life. We have touched upon a subject, we are aware, which it is impossible to treat satisfactorily in a single paragraph—but we have done so simply with a view of guarding ourselves and our readers from too hasty inferences which might overlook the distinction between matter and mind.

A good flow of spirits, as every one knows, besides the positive enjoyment it gives, helps us mightily in the performance of duty. All of us recognise the fact—but there are few of us who have measured to its utmost limits the extent to which it holds good. Most of us, moreover, must have been made aware by experience that our spirits are partially dependent upon our own management; but here, again, it is doubtful whether one man in a thousand has ascertained the full breadth of the margin over which it is in his power to quicken or obstruct the stream of his natural life. Of course, there are modifying influences which lie beyond our reach. We cannot alter what is called our "constitution," or reconstruct the physical mechanism which the *vis viva* within us sets and keeps in motion. We cannot change the climate in which we live, and we may be prevented by insuperable social or moral obstacles from removing to a better one. We may be wholly unable to escape from the daily occupation which we nevertheless know to be very depressing in its effects upon the spirits. We may be subject to one or another of no end of causes, unpreventable and irremovable so far as we individually are concerned, which in some way or other clog the working of the complicated machinery of our body, occasion an abnormal waste of its energy, derange its more delicate processes, and render impossible that free movement of life through all its parts, upon which ease and enjoyment very mainly depend. But our knowledge of the fact that we cannot do all that we would fain have done,—cannot put the machine into perfect working order—so far from making us careless as to the impediments we can remove and the disorders we can either prevent or rectify, ought to stimulate our vigilance. The rise and fall of our spirits within a tolerably wide range of degrees, are dependent upon our personal habits, upon our treatment of our appetites and the digestive powers, upon the nature and measure of exercise we take, the clothing we wear, the sleep we get, the water we use, and a hundred other things associated with our management of ourselves day by day. All these are within our own power—and in as far as we suffer in our spirits from our own negligence or recklessness within these limits, our want of elasticity, energy, cheerfulness, is not so much our misfortune as our reproach. Permanent bad spirits are, in not a few instances, as disgraceful to a man as a dirty face or slovenly and ragged attire.

The whole subject, it seems to us, requires far more attention, especially in connexion with educa-

tion and discipline, than has yet been given to it. True, it is not so utterly ignored as it used to be, but it is neither scientifically nor ethically treated as its merits deserve. We are far too much in the habit of thinking and acting as if we were no more responsible for our spirits than we are for the weather. To a very considerable extent, this is a great mistake, the practical evils resulting from which we have neither the time nor the space requisite for setting forth. We have merely indicated the direction in which, as we judge, useful work may be done. We have been told "what to eat, drink, and avoid"—we should like to have some authoritative instructions as to the best and surest methods of raising the spirits.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

THE FIGHTING ON THE RAPPAHANNOCK.

Writing on the 27th ult. the New York correspondent of the *Telegraph* gives the following particulars of the attempt of the Confederates to break the Federal line, and overwhelm Pope:

A week ago General Pope was within seventy miles of Richmond, and but eight or ten from Gordonsville, a strategic point, the possession of which would have rendered the fall of the Confederate capital inevitable. Now he is at least thirty miles from Gordonsville, and one hundred from Richmond, attempting to hold the line of the Rappahannock, and to check the advance of the Confederates until reinforcements can come up and enable him to resume the offensive, when he must regain the ground which is now lost by desperate fighting. General Halleck proscribed army correspondents when the siege of Corinth was in progress, and he is pursuing the same policy now with such effect that it is exceedingly difficult to frame an intelligible narrative of the important events which have recently transpired in the department of Virginia.

Apparently satisfied that General McClellan was too seriously crippled to do them harm, the Confederates felt themselves at liberty to concentrate all their available force in front of General Pope, whom they hoped to crush, preliminary to marching upon Washington. The battle of Cedar Mountain was unquestionably the first step in this programme, and there General Jackson found the force opposed to him so much stronger than he had calculated, that he was compelled to call a still larger force from Richmond to ensure success. General McClellan's escape from the peninsula relieved General Pope of the necessity of maintaining a threatening attitude; and when made aware of the large force which was gathering to crush him, no other course was left than to dodge the blow which was just ready to fall. On the afternoon of Monday, August 18, the retrograde movement was begun. The baggage trains were started for Culpepper Court-house, six miles in the rear, and at midnight the army followed, leaving its camp fires burning brightly. On Tuesday afternoon the Rappahannock was reached, and preparations were at once made to hold the stream against the Confederate force when it should make its appearance. A small cavalry force came up the same evening, but the baggage trains passed the river unmolested, and it was not until Wednesday that the skirmishing really commenced. A Federal brigade remained on the south side of the Rappahannock as late as Thursday morning, and when it was withdrawn a Confederate force, 5,000 strong, attempted to follow on a pontoon bridge. They were allowed to effect the passage in safety, and then General Sigel's batteries opened upon them, driving them back in confusion, and with great loss. On Friday a Federal force was caught in a similar trap by attempting to reoccupy the southern bank of the river, and a Pennsylvania regiment was severely handled. During the night of Friday a large force of Confederate cavalry, under Generals Stewart and Lee, made a complete circuit of General Pope's army. Starting at Warrenton Springs, on its extreme right, it worked its way into the rear of the main army, and was so fortunate as to strike upon the train of General Pope's staff, which had been moved to Catlett's station, twelve miles north of the Rappahannock, and but six miles from Manassas Junction. For five hours they rummaged the private papers of the general commanding, taking such as they considered valuable, and destroying those which they did not want; and then they dashed away for their own lines, carrying off three hundred prisoners, and a large number of very valuable horses, and information regarding the strength of General Pope's army which the Confederate general will know how to prize. Some accounts say that all the military maps as well as the copies of the despatches which have passed between Generals Pope, Halleck, and the President, fell into the possession of this enterprising cavalry force, together with a large amount of money, chiefly in Treasury notes. This dash was quite as bold, and even more successful, than that which was made upon General McClellan's rear when his army was before Richmond. Skirmishing was continued on Saturday, and on Sunday a brisk fight took place at Warrenton, in which the Confederates were worsted, but the information thus far received regarding their more recent movements is neither definite nor reliable. We must await General Halleck's pleasure to learn more. If the Federals maintain themselves in their present position, it can only be by the aid of the reinforcements which are now reaching them by thousands. Nearly the whole of General McClellan's army was at Acquia Creek, Fredericksburg, and Alexandria, on Saturday last, and part of it had already joined General Pope, and assisted in this series of skirmishes. When the stream once begins to flow in, it probably will not stop until it swells the numbers of the Federal army to 250,000 and probably 300,000.

It is asserted that the arrival of recruits in Richmond has raised the Confederate force there to fully what it was before the seven days' fighting—that is, about a quarter of a million men.

The high bounties have had the effect of largely increasing the number of volunteers in New York and New England. In fact, the first 300,000 men demanded are believed to be already raised, though

they are said to have cost 50¢. a piece. On the 23rd a serious riot or mutiny broke out in East New York among the recruits of the Spenola Brigade, who complained that their bounty money had not been paid in full. Ten men were seriously wounded before peace was restored.

Mr. Charles Ingersoll, a prominent Pennsylvania democrat, has been arrested for making a speech at a Democratic meeting in Philadelphia, in which he declared that the North was no more advanced in the conquest of the South than at the beginning of the war, and denouncing President Lincoln's Administration as the most corrupt that ever came into power.

A Washington telegram says:—"The President's colonisation scheme is actually moving onward. Numbers of negroes have signified their willingness to avail themselves of the opportunity to form a colony. Senator Pomeroy has undertaken a mission of investigation to the designated region in South America, with a view to ascertain the correctness of the representations made in reference to it, and to protect the Government and the colonists from any tricks by land speculators. Mr. Pomeroy, in an address to the negroes, states that the proposed settlement will be at Chiriqui, New Granada."

The steamer Ironsides has made a successful trial trip. The Confederate ram which was building at Savannah is reported to be a failure.

THE PRESIDENT ON THE SLAVERY QUESTION.

The President had forwarded the following letter to the Hon. Mr. Greeley, in answer to an appeal by the latter gentleman, urging the emancipation of the slaves:—

Executive Mansion, Washington, Aug. 22, 1862.

Hon. Horace Greeley:

Dear Sir,—I have just read yours of the 19th, addressed to myself, through the *New York Tribune*. If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not now and here controvert them. If there be in it any inferences which I may believe to be falsely drawn, I do not now and here argue against them. If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend, whose heart I have always supposed to be right.

As to the policy I "seem to be pursuing," as you say, I have not meant to leave any one in doubt.

I would save the Union. I would save it the shortest way under the constitution. The sooner the national authority can be restored the nearer the Union will be "the Union as it was." If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it, and if I could save it by freeing all the slaves, I would do it, and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the coloured race, I do because I believe it helps to save this Union, and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe whatever I am doing hurts the cause, and I shall do more whenever I believe doing more will help the cause. I shall try to correct errors when shown to be errors; and I shall adopt new views as fast as they shall appear to be true views. I have here stated my purpose according to my view of official duty, and I intend no modification of my oft-expressed personal wish that all men, everywhere, could be free.—Yours, A. LINCOLN.

In response to this letter Mr. Greeley publishes another long appeal. The *New York Herald* advises the President to put a summary stop to the sedition of Mr. Greeley and his party.

FRANCE.

The Emperor, Empress, and Prince Impérial have gone to Biarritz, and the Roman question is shelved, a considerable minority of the Ministry, and all the Marshals, besides the Empress, being strongly averse to the withdrawal of the French troops.

La France, the new organ of the *status quo* party, endeavours to show the possibility of Italy definitively constituting herself without Rome for her capital. On Monday, *La France* had another puffing article, in which the writer maintains that the unity of Italy is impossible, but that if realised—

It would introduce serious perturbation in European order and the national power of France, who would be compelled to demand compensation from Italy, and to change established territorial limits in order to guarantee herself against several powerful neighbours.

If we may believe the *Esprit Public* it is not M. Thouvenel's fault that definite action has not been taken by the French Government for the evacuation of Rome. That journal asserts that at the Ministerial Council held on Tuesday, M. Thouvenel produced a note he had prepared to be sent to Rome if the Government should decide to withdraw the troops. The Council, however, decided to let things remain as they are, though the note was not absolutely rejected.

The *Morning Post* says, "The Emperor Napoleon has made up his mind that nothing more can be done by way of inducing reconciliation between the Church and the Kingdom of Italy," and intimates that a year of grace will be given for the Pope to make up his mind to do without French bayonets. The *Globe* naturally laughs at the assertion, and wants to know the worth of good intentions in September, 1862, that are not to become facts until September, 1863.

A letter from Marseilles of the 2nd states that the French Government has not countermanded the orders given for the reinforcement of the French army at Rome. On the contrary, a fresh despatch, dated Paris, the 1st inst., instructs the Maritime

Prefect at Toulon to hasten the embarkation of the troops, which will be from 2,000 to 3,000 men.

Most of the Parisian papers earnestly recommend to the Italian Government an amnesty in the case of Garibaldi, and it is asserted that even the French Government has made a recommendation of a moderate and conciliatory character. The Ultramontane journals of Paris have, it is affirmed, received a Ministerial intimation that in discussing the position of Garibaldi they must abstain from all expressions of a character insulting to the fallen hero.

Orleanists and Republicans have formed a coalition for the next elections, and expect to return about forty deputies, including, it is said, one or two persons who are unlikely to be acceptable to the powers that be, among them M. Baze, the well-known Quæster of the Chamber in 1851. There can be no doubt whatever that there is a vast and increasing amount of discontent in France.

M. Michel Chevalier has just delivered a remarkable address as president of the Conseil-Général of Hérault. In the course of it he said:—

The sympathy to which the Exhibition has given birth had been much increased by the manner in which the English nation had exercised its hospitality towards the visitors who flocked from all countries. All classes in English society had shown the utmost desire to receive their guests. The reception had been of a splendid character, and, what was still better, was most cordial. The representatives of France had received a large share of the attentions, of the politeness, of the enjoyments. The English nation seemed most anxious to show that it attached a particular value to the maintenance of a firm friendship with France.

La Patrie announces the departure from France of the last vessels that convey a corps d'armée of nearly 30,000 men to Mexico. The military issue, it says, may be easily foreseen, after which French diplomacy will call in the counsels of the Great Powers, in order that that civilisation expected for more than half a century may make its first step on Mexican soil.

ITALY.

GARIBALDI.

Garibaldi is confined in the Fort Varegnano, but is allowed considerable latitude, and of course has a suitable apartment. His son Ricotti, who is quite a boy, is with him. Since his capture he has scarcely spoken to any one, and appears totally overcome with the weight of his disaster.

The official *Gazette* of the 5th publishes a bulletin of the health of Garibaldi, which states that the ball has penetrated the ankle joint, and fractured the right tibial malleolus. Inflammation has set in, but there are no alarming symptoms.

Professor Denegri, the best surgeon in Genoa, is gone to Spezzia, with Garibaldi's son-in-law, young Canzio. The Government has also sent thither those eminent professors, Porta, of Pavia, and Razzoli, of Bologna, to attend the general. The latter has now been removed to a convenient lodging in the fort of Santa Maria, or Varegnano. Basile, Corte, Basso, Nullo, Albanei, Giucardi, Cattabene, Guastalla, Brusoni, Lusiada, Cairoli, and Buratini are with him.

Nothing is yet known of Missori, Padre, Pantaleo, and some others of the general's companions, but it is said they are lying wounded at Messina.

The Italian Government are at a loss to know how to act. After an extraordinary meeting of the Cabinet, at which d'Azeglio, Tecchio and Farini were invited to assist, it was decided that justice should be fully allowed to take its course. Two Ministers were in favour of an amnesty being proclaimed. The idea of a civil trial or one before the Senate has been abandoned, and a majority have decided that the "rebels" shall be tried by special military commissions. The idea of an amnesty gains ground.

La Marmora is carrying matters with a high hand at Naples (which is still in a state of siege), arresting right and left. It is said that he has discovered a conspiracy between the Republicans and Bourbons for upsetting the Government. He has several deputies in custody, including Mordini, and M. Puisky is kept in prison without charge by express orders of Signor Ratazzi. On account of the state of siege now in force there the anniversary of Garibaldi's entry into Naples will not be celebrated this year. The French fleet remains in the Bay of Naples, and Admiral Mundy is there with five British vessels, but more are expected.

Tranquillity has been restored in all those towns where an attempt at a demonstration was made. It is said that an attempt was made to renew disturbances at Milan, "but respectable citizens put them to flight with sticks and umbrellas previous to the arrival of the police." The *Unità Italiana*, the Mazzinian organ at Milan, states, in the circular addressed to its subscribers, that it ceases to appear on account of the indifference the people evince for the principles it advocated.

Some Garibaldians, disbanded after the conflict at Aspromonte, have been taken. Others have voluntarily surrendered to the authorities. In Sicily many more have been captured or dispersed. Five hundred Garibaldians have arrived at Genoa as prisoners of war, and are to be sent to Ivrea.

The *Costituzione d'Italia* of Turin contradicts the statement of the arrest of Mme. Mario (late Miss White) and her husband at Milan; but adds that they would have been arrested had they not made their escape to Lugano.

GARIBALDI'S OWN ACCOUNT OF ASPROMONTE.

The daily papers publish the following account of the battle of Aspromonte, said to have been written by Garibaldi himself on his way to Spezzia:—

On board the *Duca di Genova*, Sept. 1.

They thirsted for blood, and I wished to spare it.

Not the poor soldier who obeyed, but the men of the coterie, who cannot pardon the revolution for being revolution (a thing which disturbs their Conservative digests), and for having contributed to reconstitute our Italian family. Yes, they thirsted for blood. I perceived this with pain, and I applied myself in consequence to prevent their being shed. I went along the front of our line, crying out not to fire, and from the centre to the left, when my voice and that of my aides-de-camp could be heard, not a shot was fired. It was not so on the side of the attacking party. On reaching within 200 yards they commenced a tremendous fire, and the party of Bersaglieri who were opposite me, directing their aim at me, hit me with two balls; one in the left thigh, not serious, and the other in the instep of the right foot, which gave a severe wound. As all this happened at the very outset of the conflict, and as I was carried into the wood, after having been wounded, I could see nothing more of what took place, as a crowd collected round me while the wound was being dressed. I can, however, state, that as far as the end of the line within reach of me and of my aides-de-camp, not a single shot was fired. As no firing took place on our side it was easy for the troops to approach and mingle with our men, and as I was told that they pretended to disarm us, I replied that they (the regulars) should be themselves disarmed. Nevertheless, the intentions of my companions were so little hostile, that I only succeeded in our having the arms taken from a very few of the regulars. Matters went on differently on our right. The picciotti, being attacked by the regular troops, replied by a fire along the whole line, and although the bugles gave the signal to cease firing, it lasted for about a quarter of an hour. My wounds were the cause of some little confusion along the whole of our line. Our soldiers, not seeing me, began to retire into the wood, so that by degrees the crowd round me dispersed, and only the most faithful remained. At that moment I heard that my staff and Colonel Pallavicino, who commanded the regular troops, were negotiating the following conditions:—1. That I was free with my staff to go where I chose (I replied on board an English vessel); 2. That when once arrived at the sea-side my companions should be set at liberty. Colonel Pallavicino acted as a bold and intelligent officer in all his military movements; he was not wanting in consideration and courtesy towards me and towards my men. He manifested his grief at having shed Italian blood, but he had received peremptory orders, and was compelled to obey them. My arrangements had been purely defensive, and I had hoped to be able to avoid a conflict from the strong position I occupied, and from the hope that the regular troops had received less sanguinary orders. If I had not given orders, under any circumstances, to avoid any collision with the regular troops, the struggle might have become terrible. Nevertheless, it is better as it is. Whatever may be the result of my wounds, and whatever may be the fate prepared for me by the Government, I am conscious of having done my duty, and the sacrifice of my life is but a trifle if it will save those of a great number of my fellow citizens. In the hazardous enterprise in which I and my companions embarked, I hoped for nothing good from the Government of Ratazzi, but why ought not I to hope for less rigour on the part of the King, not having in any way changed the old programme, and decided on not changing it at price? What afflicts me most is that fatal mistrust which contributes not a little to leave the national unity unfinished. However this may be, I present myself before Italy with my head erect, sure of having done my duty. This time again my life, and that far more precious than mine, of so many generous youths, has been offered as a holocaust to the most sacred of causes, pure from the taint of any vile personal interest.

G. GARIBALDI.

The *Official Gazette* of Monday publishes the report of General Cialdini on the engagement at Aspromonte. The report states that the instructions given to Colonel Pallavicino were to pursue Garibaldi unremittingly if he sought to fly, to attack him if he offered battle, and to destroy his bands.

The *Official Gazette* also publishes Colonel Pallavicino's report, according to which his left attacked the volunteers in front, and, after a brisk fire, carried the position they occupied. The rebels were then surrounded on all sides, and ulterior resistance was useless. At this juncture they signalled to the Royal troops to stop firing, and Colonel Pallavicino sent an officer of the staff to summon Garibaldi to surrender. Garibaldi replied that he would never surrender. The staff officer was made prisoner, as well as another envoy subsequent sent by Colonel Pallavicino. They were, however, afterwards released. Garibaldi requested to be allowed to embark on an English vessel. Several volunteers, when questioned, said they knew nothing of the King's proclamation. Some believed that all had been arranged with the Government, while others said that Garibaldi had deceived them. Nicotera, Missori, and Micelli left Garibaldi on the 28th, probably to prepare a movement in another part of the province. Colonel Pallavicino, on learning that Nicotera and Micelli were at Bagnara, ordered them to be arrested. At Aspromonte three flags were found, inscribed with the words "Italy! Emmanuel!" but not bearing the cross of Savoy nor having the blue ribbon attached. No documents nor money were found.

There has also been issued a long and detailed report, signed by fourteen officers composing the staff of Garibaldi. It corroborates their leader's statement, as to the attack having been commenced without any notice or *parlementaire* being made, but adds:—

Unfortunately, some of our raw recruits, unaccustomed to such terrible sport, answered by a few random shots; the others did not stir. Every one kept his own ground, some standing, some seated. All the trumpets gave the signal to stop fire; all the officers verbally issued the same order. The troops, on the contrary, set up the signal "Forward," and advanced with well-sustained fire. The general, always at his post, standing in the midst of the densest shower of ball, again cried, "Do not fire!" He was uttering those words when two bullet struck him; one a spent ball, on the thigh of the left leg; another, with full force, on the ankle.

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of the left foot. Garibaldi at the moment of being wounded not only stood upright, but he assumed a majestic attitude; he took off his hat, and, waving it with his left hand, he repeatedly cried, "Long live Italy! Do not fire!" Some of the officers, the nearest to him, removed him and laid him under a tree. There, with his habitual calmness, he continued to give his orders. The most precise were the following:—"Let them come near. Do not fire!" On all our front the fire had ceased. Presently Menotti was brought to the spot. He also had been hit by a spent ball on the calf of his left leg. He was in great pain, unable to stand. Father and son were laid under the same tree; group of officers and soldiers gathered round the general. He had lighted a cigar, and was smoking. He said to all "Do not fight!" The officers, questioned by their soldiers, also invariably answered "Do not fight!" The trumpets, too, never ceased from their signal, "Stop fire!" not for our men, but for the troops, which fired as they advanced, even when they had come up and were mixed with our volunteers. From the first shot to this moment hardly a quarter of an hour elapsed.

RUSSIA.

The *Journal de St. Petersburg* of the 29th ult. announces that the trials of Zarozynski and the two other assassins have brought to light the plan of a vast conspiracy. The chiefs always kept themselves out of the way, and at the moment of danger succeeded in escaping. The persons whom they induced to perpetrate the crime were bound by oath. They supplied them with money and arms, watched every movement made, and prepared the means of escape. The authorities are at this moment said to be in possession of documents proving the existence of this conspiracy, signed by the so-called central committee. They are reported to have seized upon one of the suspected persons. The programme of the conspirators was to effect a general rising in the country, and it was principally among the inferior classes of society that they were to endeavour to provoke an agitation.

TURKEY.

On Wednesday last negotiations took place at Cettigne between the Turks and Montenegrins, in the presence of the Russian Consul. The former demanded that Montenegro should recognise the suzerainty of the Porte, that Mirko should be removed from the Montenegrin territory, and that Turkish troops should also be allowed to march through Spuz and Nicksich. These conditions, it is said, have not been accepted by the Montenegrins, though they will probably have to submit. Omar Pasha, without waiting for the decision from Constantinople, has given the order to recommence hostilities.

The conferences on Servian affairs at Constantinople have terminated satisfactorily for the Porte. Meanwhile, in Servia itself there is growing antagonism between the natives and the Turks. At Orijitza, on the 5th, the Turks attacked the Servian authorities, who with difficulty avoided a conflict. On the 7th the Servian quarter was entirely set in flames by the Turks. The Prefect's palace was also burning.

JAPAN.

News has been received from Jeddo of another attempt to assassinate the British Minister at that place. Two marines were killed. The assassin had committed suicide. The attempt is supposed to have been instigated by the leading damios. Japan was unsettled, and little business doing.

FOREIGN MISCELLANY.

NEW ZEALAND is still unsettled. The Maoris will not accept terms of peace.

Guano in immense quantities has been discovered in Newfoundland.

There is upwards of 2,000,000^{l.} sterling worth of goods in store and afloat in Nassau, New Providence, destined for the Confederates.

It appears that Morgan also tapped the telegraph wires at various points, and thus kept himself informed of the movements of the Union forces sent to capture him.

AUSTRALIAN HELP TO LANCASHIRE.—A Melbourne telegram states that 10,000^{l.}, the proceeds of a subscription in behalf of the Lancashire operatives, have been remitted to England.

SIR ALAN M'NAB, who died lately in Toronto, Canada, had regularly attended a Protestant place of worship for a number of years. As he was dying, however, his sister-in-law baptized, confirmed and "unctioned" him after the manner of the Romish Church, and, by virtue of her position as executrix, had him buried in a Roman Catholic burying-ground. The affair created an immense sensation.

THE CROPS IN AMERICA.—The American journals by the last mails mention that the crops this year in Ohio and Pennsylvania are extraordinarily abundant. Ohio expects an aggregate yield of 7,500,000 quarters of wheat, or 1,400,000 over the total of last year. Of this quality the available surplus beyond the wants of the State is estimated to be 2,100,000 quarters.

ACCIDENT TO THE GREAT EASTERN.—We learn by advices brought yesterday by the Anglo-Saxon, that the Great Eastern has anchored in Flushing Bay. She has struck a rock at Monbank Point, stoving a hole in her bottom. The accident is not considered to be serious, as the shock only penetrated the outer scale of the ship, the inner scale remaining intact. The leakages are not sufficient to impair her safety. Efforts will be made to repair her at New York; but if this be found impracticable, she will return in her present condition to England for repairs.

CENTRAL AFRICA.—Undeterred by the fate of Park, Laing, and other travellers, the renowned

lion-killer, M. Jules Gerard, is, we hear, projecting an expedition into Central Africa. The object of the explorer is to find a favourable place to establish an independent settlement between Sierra Leone and the sources of the Niger, for the purpose of promoting the intercourse and extending the relations between Europe and Africa. The explorers also contemplate an attempt to reach Algiers from Timbuctoo. For this purpose they will start from the African coast at a point between the Senegal and Sierra Leone in next October, and in the first instance will make for Timbo, and thence through Sego and Jenneh will push on to Timbuctoo.

THE POPE AND ECCLESIASTICAL PROPERTY.—Cardinal Antonelli has addressed a circular to the diplomatic body, in which he reiterates a warning to Italians and foreigners not to purchase any of the ecclesiastical property offered for sale by that Government "which, by an unjustifiable invasion and a flagrant outrage against the immutable laws of justice, and by trampling under foot the rights of their respective legitimate Sovereigns, has subjected to itself several States of Italy." He repeats that all such purchases are null and void, and anyone concluding contracts with the usurping Government for disposing of ecclesiastical property "will render himself an accomplice in attacks against the legitimate property of another, and in a sacrilegious violation of the ecclesiastical patrimony, and incur canonical censure, and find himself liable to have all the contract completely nullified, conformably to the solemn warning of the Holy Father, warning to which his Holiness intends to give full confirmation."

THE BURNING OF COTTON IN THE SLAVE STATES.—With regard to the destruction of cotton, advices from New York mention that a cotton speculator who had returned from the South had just given the result of his personal experience to the effect that very little has been burnt except at those points where it was most exposed to capture by the Union forces, especially in the neighbourhood of navigable rivers. He had visited Alabama and Mississippi, and had been invariably well treated on the planters being satisfied that his visit had no other than trading objects. He asserts that at many large towns in the interior enormous quantities are stored for safe keeping, also that the planting this year has been only to the extent of about one-fourth of the usual quantity, while the cultivation of grain has been trebled. His purchases of cotton were made on the condition that he should assume all responsibility for the safety of his merchandise after it had been paid for, and it is added that "although considerable difficulty was experienced in getting transportation north, the venture proved a very good one." The *Richmond Whig* estimates the quantity of cotton destroyed since the commencement of the struggle at from four to six hundred thousand bales.

THE GUERRILLA GENERAL AND THE TELEGRAPH.—The *Atlanta* (Georgia) *Confederacy* publishes a batch of telegrams sent over the wires by the Confederate General Morgan during his late raid in Kentucky, of which the following are specimens:—

Somerset, July 22.

Good morning George D. I am quietly watching the complete destruction of all of Uncle Sam's property in this little burg. I regret exceedingly that this is the last that comes under my supervision on this route. I expect in a short time to pay you a visit, and wish to know if you will be at home. All well in Dixie.

JOHN H. MORGAN, Commanding Brigade.

George D. Prentiss, Louisville.

Good Morning, Jerry. This telegraph is a great institution. You should destroy it, as it keeps you too well posted. My friend Ellsworth has all of your despatches since the 10th of July on file. Do you wish copies?

JOHN H. MORGAN, Commanding Brigade.

General J. T. Boyle, Louisville.

Just completed my tour through Kentucky—captured seventeen cities, destroyed millions of dollars' worth of United States' property. Passed through your county, but regret not seeing you. We paroled 1,500 Federal prisoners.

Your old friend,

JOHN H. MORGAN, Commanding Brigade.

Hon. George W. Dunlop, Washington City.

MASSACRE BY THE INDIANS IN MINNESOTA.—The accounts of the Indian massacres in Minnesota are very painful. An interpreter in disguise had penetrated to the agency, and found the place literally the habitation of death. He visited all the houses, and found their former occupants all lying dead, some on the door-steps, and some inside their habitations. Others were scattered in the yards and in the roads. He went to the house of the Hon. J. R. Brown, and recognised every member of the family. They numbered eighteen in all, and every one of them had been brutally murdered. At Beaver Creek he found that fifty families had been killed outright. At every house he went into he recognised the dead bodies of nearly all the former inhabitants of the place. The interpreter got through the Indian lines into Fort Ridgeley and brought back the following to Governor Ramsey:—

Fort Ridgeley, Thursday, Aug. 21, 2 p.m.

We can hold this position but little longer unless we are reinforced. We are being attacked almost every hour, and unless assistance is rendered us we cannot hold out much longer. Our little band is becoming exhausted and decimated. We had hoped to be reinforced to-day, but as yet can hear of no one coming. T. G. Sheban, of Company C, 5th Minnesota Volunteers, commands the post. Governor Sibley cannot reach here with his 1,200 troops until to-morrow, when a day of reckoning for the Indians will be at hand.

It was supposed that other tribes had formed an alliance with the Sioux to exterminate the Whites, and that upwards of 500 men, women, and children, have been barbarously murdered.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

The Most Rev. John Bird Sumner, D.D., Archbishop of Canterbury, Primate of all England, died on Saturday morning at ten minutes past three o'clock, at his palace, at Addington, near Croydon, in the presence of his brother, the Bishop of Winchester; his son-in-law, the Rev. Canon Thomas; his son, the Rev. John Sumner; and other relatives and friends. He passed off quietly and without any suffering.

The deceased prelate was born in 1780, and was therefore just eighty-two years of age. In early life he entered Eton College, where he gained many academic distinctions. From Eton he proceeded in due course to King's College, Cambridge, where he took the degree of Bachelor of Arts in 1803, and in the same year was ordained to a curacy in the diocese of Salisbury. In 1817 he was appointed to a fellowship of Eton, and in the following year was elected to the college living of Maple Durham. In 1818 he was appointed to a canonry in Durham Cathedral, and this appointment he retained until 1828, when, on the translation of Dr. Blomfield to the diocese of London, he was appointed Bishop of Chester. In 1848, on the death of Dr. Howley, he was translated to the archiepiscopal see of Canterbury. Amongst the offices held by his Grace were the Visorship of All Souls and Merton Colleges, Oxford, and King's College, London, Dulwich College, a trustee of the British Museum, a Governor of the Charterhouse, and the presidency of various religious societies. The archiepiscopate which has thus become vacant is worth 15,000^{l.} a-year, and the jurisdiction extends over a greater part of the county of Kent. The deceased primate was the author of a number of works in various branches of divinity, chiefly of a practical and evangelical character.

Some of the most important incidents of the official life of the Archbishop are thus referred to by the *Daily News*:—

Whilst Dr. Sumner held the bishopric of Chester the Oxford movement commenced and came to a head. These were troublous times to a man like the Bishop of Chester, whose easy temper loved quiet and repose, and prized peace above all things. But the Bishop of Chester was a man also of strong convictions. He felt from the very first that the Tractarian movement was not an honest and legitimate one, and that its tendency was clearly in favour of Rome. It was wittily remarked by the late Canon Sydney Smith that the proper motto of the "Tracts of the Times" was "Tendimus in Latium." Such, too, was the opinion of the Bishop of Chester. From the time that the war-cry of Anglo-Catholicism was first sounded in 1833 down to his death, Bishop Sumner has ever been among the first and the foremost to denounce the dishonesty of the Tractarian school of theology. In his charges, in published addresses, in sermons, he has ever and again denounced the Tractarian doctrines and ritual. In the early part of the year 1848 occurred the death of Dr. Howley, the late Archbishop of Canterbury, and Lord John Russell, who held the post of Premier at the time, offered the vacant chair to Dr. Sumner. The offer was accepted, and much to the satisfaction of the Evangelical portion of the Established Church, Dr. Sumner was translated from Chester to Canterbury.

In 1850 occurred the memorable event called the "Papal aggression." To that measure of the Pope, by which England was partitioned out into Roman Catholic dioceses, with prelates set over each, Archbishop Sumner offered that opposition which was to have been expected, and he denounced the measure in terms of more than usual energy. In the following year he was entrapped into a correspondence by a Roman Catholic controversialist named Gawthorn, who wrote to him under the assumed name of Rees, pretending to be a convert from Dissent to the Church of England, and requesting to be informed whether that body considered episcopal ordination necessary to salvation. His Grace, with his usual courtesy and kindness, volunteered an answer, which his pitiful correspondent contrived to twist into an admission of weakness, which he paraded with self-gratulation in the columns of the daily papers. It is believed that the chief representatives of the Roman Catholic Church condemned the zeal of their unscrupulous advocate, and acknowledged that a most undue advantage had been taken of his Grace's amiable and undeserved kindness.

In the same year the decision of the Judicial Committee of the Privy Council was given in the important cause of "Gorham v. Bishop of Exeter," and his grace, one of the prelates who sat as assessors of the committee, concurred in the decision at which they arrived, declaring that a disbelief in the doctrine of baptismal regeneration in the case of infants did not disqualify a clergyman from holding preferment in the Church of England, and thus practically making that dogma an open question. By this act his grace incurred the severest censures of the High-Church party, and was openly and formally "excommunicated" in a letter by the Bishop of Exeter, Dr. Phillpotts.

His Grace was subsequently called upon to sit in judgment upon the case of Ditcher v. Denison, which involved several deep and abstruse points relative to the other sacrament, viz., that of the Lord's Supper. In all these matters, however, his personal amiability and kindness were conspicuous even where his own religious convictions forced him to act with apparent severity.

The diocese which has become vacant by the death of the late Primate consists of 914,170 acres, and has a population of 417,090, with fourteen deaneries and 352 benefices. The ecclesiastical patronage in the hands of the Archbishop of Canterbury is enormous, amounting in the aggregate to nearly 80,000^{l.} a-year.

Much interest is naturally felt in the Church relative to the appointment of a successor. The late Primate was Bishop of Chester before being raised to the archiepiscopal see. His predecessor, Dr. Howley, was translated from London to Canterbury. Dr. Manners Sutton was Bishop of Norwich prior to being Archbishop of Canterbury. In the event of

any other bishop than York, London, Durham, or Winchester being selected for the archbishopric, the Right Rev. Dr. William Thompson, Bishop of Gloucester and Bristol, will be entitled to a seat in the House of Peers; but if any of these four prelates is chosen, his successor in the vacant see will be entitled to the spiritual peerage under the Manchester Bishoprics Act, independent of the principle of rotation which applies in other cases. In clerical circles the name of Dr. Eden, Lord Auckland and Bishop of Bath and Wells, is generally spoken of as the new Primate, while in other quarters the Archbishop of York, the Bishop of London, the Bishop of Lincoln, and the Bishop of Lichfield are named.

We (*Post*) believe that, although nothing is as yet officially settled with respect to the vacant see of Canterbury, there is no doubt that the Bishop of London, Dr. Tait, will be translated to the primacy

THE DISTRESS IN LANCASHIRE.

The increase of "paupers" in thirteen unions of Lancashire in the fourth week of August over the third was no less than 4,670, the aggregate number being 116,720. In Ashton the increase was 1,190.

At the meeting of the Mansion House Committee on Friday it was reported that the total amount sent to the Lord Mayor up to the previous evening, including a sum for interest, was 45,142*l.* odd, of which 28,753*l.* in all had been remitted for distribution by local relief committees. 1,600*l.* additional was ordered to be sent to the several local relief committees. Various communications were read, including two from the Blackburn and Wigan Relief Committees, expressing a hope that the London Committee will continue as heretofore to distribute its own funds, that it had distributed them heretofore with great discretion, and that its work had been of much advantage to Lancashire at a time when there were no other means available to assist the local funds. They also express the opinion that it would be unwise to merge the London fund in that of the Manchester Central Committee, as there is great probability that subscriptions will be sent to the Lord Mayor from the colonies and elsewhere which might not be sent to other committees.

The Mayor of Rochdale, Mr. Pagan, writing on the 2nd inst., states that of 93 mills there, ordinarily employing 13,900 hands, 63 are closed, throwing entirely out of work about 10,000 people. The remaining 30 mills are working on an average less than two days a week, and give employment to 3,900 persons, whose weekly earnings do not exceed 3*s.* each. The sum expended weekly by the Relief Committee amounts to about 250*l.*, including the aid given to sewing-classes which are now being formed. The condition of the people, he says, is becoming daily and sadly worse, and, speaking of the sewing-classes, he adds that it is impossible to exaggerate the intense eagerness shown by the poor factory-girls to get a little work in that way, and so obtain relief from the dreadful weariness arising from utter inaction.

At Preston the relieved increase at the rate of 500 a week.

At Blackburn there is a population of 30,000 persons living on charity.

The *Times* special reporter has removed to Wigan. The statistics of non-employment are as appalling as at other towns; but, owing to a better system of relief, "the people have never been brought so close to the starvation pitch as at Blackburn and Preston." The following figures illustrate the state of things:—

Of the whole population of 37,000, about 9,910—which, according to the usual average calculation, would represent 18,820 persons—are dependent on the cotton-mills, which are here mostly spinning-mills; and I should say that these figures are only approximate—for the mill-owners, or at least the majority of them, for some unexplained cause, have so far refused to give returns of the number of workmen in their mills. I believe that 9,910, however, is a fair estimate of the total number of hands employed here. Of these 9,330 are totally unemployed, 400 are employed three days a-week, 100 five days in the week, and only 80 are on full time. Out of twenty-eight mills two only are working full time, one five days a-week, three three days in the week, and the rest are stopped entirely. In a few days the state of the town will be worse—for several of the mills still at work are only "running off," as it is called, that is working up all the cotton left on the machinery.—and in a very few weeks probably the whole cotton population will be entirely unemployed.

It has been feared that a threatened strike of the Wigan colliers would aggravate the existing distress, but the masters have come to terms with the men. The millowners are thus spoken of:—

The total subscription raised for Wigan is 9,205*l.*. . . . Of this the millowners have given 1,650*l.* There are some notable cases of niggardliness. One firm which has thrown 3,000 hands out of work for some months past, and has since made large sums both by cotton-broking and by the rise in the value of their accumulated stock of yarns, only gives 300*l.*, which is just 100*l.* for each of its three wealthy members. Another gentleman of great wealth, all made in cotton, and with large investments in land, whose hands were almost the first to come on the fund, after much dunning, has just given 100*l.* Two or three of the oldest firms in the town, too, have so far kept themselves out of the subscription list altogether. With these exceptions, there is not much to be said against the conduct of the millowners, and if they are judged by the standard of their neighbours they shine out rather brilliantly. Many of them, too, have expressed their willingness to repeat their subscriptions whenever it may be necessary. . . . One firm is distributing food to their hands at the rate, it is said, of 80*p.* per week, and another gives a weekly dole of 800 lb. of bread and 700 quarts of soup.

"G." in the *Times*, defends the wealthy mill-owners of Lancashire from the charge of stinginess. He admits that—

Among them, as in every other class, there are individuals who have little sense of obligation and little sympathy with suffering; but no one really conversant with the prevailing character of Lancashire men entertains any doubt that whatever funds may be needed to meet this unparalleled calamity will be forthcoming at the proper time, and in the mode which those best qualified to judge deem to be the wisest and most efficient.

Many of those whose names do not figure at all in the subscription lists, or figure only for small sums, are actually spending, and are prepared to spend in the same cause, amounts in comparison with which contributions of 500*l.* and 1,000*l.* sink into insignificance.

It is not that they are not willing to share their wealth with their operatives in ample measure; it is not that they are not ready to preserve these operatives from want to the utmost of their power; but they prefer to do this in their own way, at their own time, and in their own district, and they believe that they understand how to do this efficiently, economically, judiciously, and harmlessly, better than their critics.

In the hands of relief committees at least 25 per cent. of subscriptions is wasted or misapplied, and not a little mischief would be wrought by too large and liberal subscriptions at the present moment. In several places the Relief Fund has been purposely kept low, and considerable sums pressed upon the committees have been deliberately de-clined.

The other day a manufacturer who, having a moderate stock of cotton on hand, has kept his mill at work half-time, wanted a "stripper." One who was out of employment altogether was recommended and came to him; but the man's first remark was, "I hear you are only working three days a week; in that case I should only earn 9*s.*" The manufacturer assented. "Ah!" said the man, "then that won't suit me, for I am getting as it is 8*s.* from the Relief Fund, and have my time at my own disposal." A few instances of this kind have shown where the danger lies and how great it is. When money is really wanted, and will do good and not harm, it will not be wanting. Now, if lavishly offered, as some people are urging, it would be positively and gravely mischievous. A confirmatory fact is that the Manchester Relief Committee, with 50,000*l.* at their back, have only during the last fortnight been able to see their way to distribute beneficially 300*l.* a week.

"G." also avers that many millowners are perfectly ready to spend many thousands of pounds (indeed, as many thousands as may be needed) to keep their workpeople in comfort; but they prefer to do this by continuing to purchase cotton, and to work their mills to a loss, rather than by subscribing to a general fund. They are satisfied that in this way they can do much more good, and prevent much more suffering; though well aware, at the same time, that it is the most costly mode of charity. The manufacturer at the present time who, having cotton on hand, abstains from selling it for the sake of employing his operatives, foregoes a very tempting profit.

Mr. Joseph A. Horner, Hon. Sec. of the London Auxiliary of the United Kingdom Alliance, writing to the editor of the *Morning Star*, says:—

It is estimated that a sum of upwards of seventy millions per annum is expended in wine, beer, and other liquors by the inhabitants of the United Kingdom, and our committee thought that it would not be asking too much to appeal, on behalf of the sufferers in Lancashire, to all those who are in the habit of using those articles, to abstain therefrom for a single week, by which means nearly 1,500,000*l.* would be saved, which, if devoted to the relief fund, would prove amply sufficient to meet all deserving claims. I leave this suggestion to the judgment of your readers, and if it should meet with the approval of any, I shall be glad to receive subscriptions at the offices of the United Kingdom Alliance, 335, Strand.

THE CANADIAN DIFFICULTY.

The following is an extract of a letter we have received from Western Canada:—

I feel rather indignant at the House of Commons for talking of us in the way they do. No people are more really loyal than Canadians; but we see many rocks ahead on which we may split—and one is extravagance, the most dangerous of all. We here know that there is not the slightest probability of the States invading us, unless to show their hatred of England, and we will not be fooled into spending millions of money for nothing. I am a thorough Englishman, but I would vote for being independent, if the only alternative is to keep 100,000 men as a standing army. Why, the only thing which invites emigration is our freedom from taxation. Why should we wantonly throw away the main advantage we have, to please a clique at home who would like nothing better than to interfere in the civil war at our expense? Let Canada or England be assailed, and we will prove that our loyalty is no empty thing—but bullying and dictation we will not have. The Northern States are even now talking of Canada as an independent nation, and they joining us on a footing of mutual advantage and equality—very different to annexation, and if England does not really want us we should be sorry indeed to part; but we might do so, and slavery once out of the Union and the Southern States independent, the dislike to a federation might be sooner overcome than has ever before been possible. We in Upper Canada would submit to a great deal rather than be much longer subject to the Lower Canada and Roman Catholic influence. Every thing that can hinder freedom or the settlement of Protestants is done by them, and as yet we cannot get the reins in our own hands. But we are growing fast. All the stability of the colony is here, and it will not be long before we shall insist upon being fairly represented by population. We shall, perhaps, when the Northern States have been purged by affliction of their worst features, not so reluctantly admit them—or, at any rate, the Western States—into a new and independent confederacy, although I for one should be sorry

indeed to have our connexion with Britain (if only a name) severed. Still, there are limits to all things, and Lower Canadian control, together with such insolent language at home, may bring such things about.

One thought occurs to me in the prospect of such a dénouement.

If all the provinces of British North America were to become federate, and invite a portion or all of the Northern States, the worst features of Republican Government would be to a certain extent overpowered;—that is, the Irish and German city population, for the excess of territory here would always invite the agricultural labourer, and its hardships and climate would render him always a sober and industrious being, instead of the dissipated, loafing fellow that an Irishman so often degenerates into—beneath the more genial warmth of the Border States.

The demon of slavery exorcised, and the North thoroughly humiliated, it will be against all precedent if the popular tone does not revert from indignation to American boast to something more like sympathy for them in their distress. I say all these are possible contingencies—not probabilities, perhaps; but England should know and feel that such behaviour as her Commons has shown will not tend to draw Canada any nearer, and if their real object is to weaken the Republican form of Government in this continent, they will in that way advance what they seek to curtail.

As far as invasion goes, it is improbable in the last extreme. I say the Americans are not a fighting people—they do not want conquest. It was the Southern element that made them undertake all they have in that way either in Nicaragua, Mexico, or in their pre-empted war for the secession of Cuba, and the South once independent they may have the manliness to stick to their principles in future. Affliction is a hard but efficient school.

Court, Official, and Personal News.

QUEEN VICTORIA ON THE CONTINENT.

The Queen, with the Princesses Helena, Louise, and Beatrice, arrived at Laeken on Tuesday, on a visit to the King of the Belgians.

On Wednesday the Prince and Princess of Denmark, accompanied by the young Prince and Princesses, were received in private by the Queen at Laeken.

On Wednesday the Princesses of England, accompanied by the Duchess of Brabant, visited Brussels. The Princess Arthur and Leopold also visited the city, with the Count of Flanders. A grand *déjeuner* took place in the palace on the same day, at which Earl Russell was present.

On Thursday afternoon the Queen, with the Royal family, left for Gotha. An immense crowd assembled at the Brussels and Laeken stations to witness their departure.

The return of her Majesty to England will be punctually at the expiration of six weeks from the day the last Privy Council was held. The Queen will return to Osborne, and will then hold a Privy Council there, for the further prorogation of Parliament. The Prince of Wales is expected to return about the 18th of November, when her Majesty will go to Windsor to meet his Royal Highness.

THE PRINCE OF WALES AT BRUSSELS.

The Prince of Wales left Buckingham Palace at one o'clock on Saturday afternoon for Woolwich Arsenal, and embarked on the Osborne steam-yacht at two o'clock for Ostend. His Royal Highness was attended by Colonel the Hon. Sir Charles B. Phipps, Lieut.-General Knollys, and Lieut.-Colonel Keppel. Joined by Prince Alfred at Ostend, the Prince of Wales reached Brussels by railway on Sunday afternoon, and were met by the Duke of Brabant, the Count of Flanders, and the British Minister. Military honours were paid to their Royal Highnesses, whose reception was a brilliant affair. A large number of persons were present. The Princes were conveyed to the Palace at Brussels in state carriages.

On Thursday a grand *déjeuner* was given at the Palace of Brussels, at which the Prince of Wales and a number of distinguished personages were present. The Prince and Princess Christian of Denmark, with the Princess Alexandra, arrived at Brussels in the afternoon, and were received with military honours at the railway station. A reception afterwards took place at the Palace. Subsequently the Prince of Wales, the Count of Flanders, the Duchess of Brabant, and the Royal family of Denmark, visited the city and the Zoological-gardens.

The *Times* says, with regard to the marriage of the Prince of Wales, that as yet the proposal has neither been made nor accepted. Rumour assigns to the Princess Royal the chief part in this affair.

Nothing is more natural and proper than that a woman, with the warm affection of a sister, and the additional experience afforded by her age, her sex, and her position, should feel anxious for her brother's happiness, and give him something more than her prayers and good wishes. She could look about for him better than he could for himself, and she appears to have done so with success. The alliance—for every marriage in these days is called an alliance—is, perhaps, the last that would have occurred to the friends now about her. She thought, however, of one thing only, and that was the pleasure of seeing her eldest brother with a wife occupying as soon as possible the important position of the chief married couple in the country.

The *Court Journal* says:—

It is not generally known that the interview of the Prince of Wales with the Princess Alexandra of Denmark, which resulted in the engagement just made public, took place a year ago, at Heidelberg, in the gardens of the Castle. The *on dit* is, that it was not an officially arranged matter, but an accidental meeting, whereas the Prince was so favourably impressed with the young Princess of Denmark, that he signified his choice to her Royal parents.

Preparations are being made for an approaching visit of the Prince of Wales to his recently purchased estate at Sandringham, Norfolk.

Lord Palmerston, accompanied by Lady Palmerston, have been visiting her ladyship's estates in Nottingham. He made a speech to the colliers at the pit bank, and addressed and shook hands with an old man of eighty-nine. On Friday his lordship returned to London. The *Scotsman* contradicts the statement that Lord Palmerston is this year to pay a visit to the Highlands.

Sir George Grey has returned to town. Lord Granville is staying in the metropolis. The Duke of Newcastle has left for his country seat, Clumber-park, Notts. Mr. Milner Gibson, who arrived in town several days ago on matters connected with his department, the Board of Trade, has again quitted London, and is cruising in his yacht. The Duke of Somerset and the other members of the Cabinet remain out of town.

Mr. Gladstone, after receiving the honours to which he is invited at Newcastle next month, will, we (*Scotsman*) understand, pay a visit to Lord Brougham, at Brougham.

Law and Police.

THE MARKET HARBOROUGH RAILWAY COLLISION.—After a lengthened inquiry the coroner's jury have delivered their verdict on the cause of the calamitous railway collision at Market Harborough. They find that Ezra Stubbs, the engine-driver of the second Midland excursion train—that is, of the train which, starting five minutes after the first from King's-cross, ran into it at the station named—is guilty of manslaughter, and Ezra Stubbs has accordingly been committed to Leicestershire County Gaol on that charge. The jury also highly censured the Midland Company for starting two large excursion trains within so short a time and without sufficient break power.

A NEGLIGENT PLATELAYER COMMITTED.—The platemaker, whose alleged negligence caused the late accident on the London, Chatham, and Dover line, has been committed for trial on a charge of endangering the lives of the passengers by causing one of the trains to be thrown off the line.

CONSPIRACY TO DESTROY SHIPS.—Mr. Ruxton, the Liverpool shipowner, who had prosecuted Jamieson, captain of one of his vessels, for attempting to extort money from him by threats of exposure, has been committed for trial on the charge of fraudulently conspiring to destroy several ships he had insured. Jamieson's evidence in one instance is, that by Ruxton's desire he set fire to the spare sails in the forehold, after steeping them with turpentine; and Ruxton expressed great delight when he heard the vessel was destroyed.

CHARGE OF FORGERY AGAINST A CLERGYMAN.—At the Police-station, Nottingham, on Thursday, the Rev. Thomas Cartwright, B.A., one of the curates of St. Mary's Church, lately a minister of the Methodist New Connexion, was charged, on remand, with forging a bill of exchange for 20*l.* The money was alleged to have been for literary services in connexion with the periodical, of which Mr. Peter Drummond, of Stirling, was the publisher, and Mr. Drummond's name was forged as the acceptor. The bill was uttered by the prisoner to Mr. H. Hudstone, a bill discounter, of Nottingham. The only witness examined was Mr. Drummond, who said the signature was not in his handwriting, and that he had not authorised any one to affix his name to the bill. The prisoner, who was greatly affected at his position, was committed for trial at the next assizes, bail being refused.

Miscellaneous News.

THE FORTHCOMING ELECTION OF LORD MAYOR.—It is understood (says the *Observer*) that there will be no opposition to the election of Alderman Rose, the next in rotation for the office of chief magistrate.

THE IRON-PLATED FRIGATE DEFENCE has shown, by an accident, that she is not invulnerable below the water line. By running on a rock in the Baltic she knocked a hole in one of her bottom plates, and would, it is said, have foundered had she not been built in compartments.

THE POTATO DISEASE.—Complaints are made that the potato disease has reappeared in West Suffolk, and in the neighbourhood of Newmarket. The disease is at present only very partial, and it is considered that the crop generally presents an improvement upon last year, the tendency since the disastrous year 1845 having been towards a gradual although rather irregular amelioration.

BYRON'S GRANDSON.—The death of Byron Noel, Viscount Ockham, at the age of twenty-six, took place on Monday last, at Wimborne-hill, by the rupture of a blood-vessel. This young nobleman was the older of the two sons of Earl Lovelace, and was the son of "Ada." The deceased, from eccentricity, went to America in a merchant vessel, working his way before the mast, and has since worked in a ship-yard at Blackwall.

THE SCIENTIFIC BALLOON ASCENTS.—Another of Mr. Glaisher's ascents took place from Wolverhampton on Friday, the balloon being under the guidance of Mr. Coxwell. An altitude of six miles was attained, but at great peril. Mr. Glaisher had become unconscious, and Mr. Coxwell (on whose guidance the safety of both depended) became faint, and, on attempting to effect a discharge of gas by pulling the valve string, he found his hands had be-

come powerless, and he was actually compelled to pull the valve-string with his teeth. Happily, the descent was effected about seven-and-a-half miles from Ludlow.

THE SHEFFIELD CUTLERS' FEAST.—This celebration took place on Thursday, and furnished opportunity for various political speeches by M.P.'s. Sir J. Ramsden and Mr. Hadfield upheld the necessity of non-intervention in America, and Mr. Macaulay spoke of Lord Palmerston as one of the greatest Members of Parliament of this or any other generation.

A MOST CALAMITOUS FIRE occurred in Liverpool at an early hour on Monday morning. The fire broke out apparently in the heating flue of the church connected with the children's dormitories of the Brownlow-hill Workhouse. The result is horrible: no fewer than seventeen persons, mostly children, were burnt or frightfully mangled to death by the falling walls and rafters. The dormitories and the church were also destroyed.

ILLEGITIMACY IN SCOTLAND.—In the spring quarter of this year, for which the returns have recently been issued, there was, upon an average, an illegitimate child born every hour in Scotland. Yet the entire population is not much above 3,000,000—little more than 1,600,000 of them are females, about half of these are not of an age to bear children, and from those who are must of course be deducted all the married women.

THE INTERNATIONAL EXHIBITION.—The numbers visiting the Exhibition last week show an increase over the Exhibition of 1851, as will be seen from the following return of the total number of visitors during each of the two periods:—

	1851.	1862.
Monday (1s.)	50,234	51,642
Tuesday (1s.)	49,866	52,188
Wednesday (1s.)	41,917	49,145
Thursday (1s.)	44,209	47,410
Friday (2s. 6d.)	15,726	20,600
Saturday (2s. 6d.)	12,672	17,300
Total...	214,624	238,285

Being an increase on the total number during the week of 23,661, as compared with 1851. The question of whether the Exhibition season shall be protracted beyond the date originally advertised remains still undecided. The whole of the French refreshment department was on Saturday evening handed over to Mr. Morrish, the English contractor, M. Viillard having retired from its management.

THE HARVEST AND THE CORN TRADE.—As might have been expected on the first appearance of new wheat in quantity while foreign imports were yet arriving in great plenty, the market has shown a further retrograde movement. The average decline on new wheat throughout the country may be taken at 2*s.* to 3*s.* per quarter. It seems now very probable that some reaction may ensue, especially if foreign imports abate, as farmers on a short crop will find little inducement to force off their produce. The serious decline and favourable weather have brought doubts into some minds respecting our deficiency, but it must be remembered that the first prices that tempted growers to send to market were 5*s.* or 6*s.* above the present. Moreover, as speculation scarcely ever commenced so early in the season, the arrivals being beyond a consumptive demand, necessarily produced a lower range, which is still high, to bear prolonged granary expenses and accumulating interest on capital. The sudden change in this country has produced its invariable effects abroad, the telegraph making every foreign market highly sensitive.—*Mark Lane Express.*

SMALL-POX AMONG THE SHEEP.—We regret to state that the fearful disease among sheep which has so devastated the flocks in Wiltshire has appeared at Aldbourne, on the borders of Wilts and Berks, on the farm of Mr. Church. Two lambs with the disease have already been killed. It appears that a flock of sheep which were known to have suffered from small-pox passed in the neighbourhood a few days before. At a meeting of the Veterinary Committee of the Royal Agricultural Society of England, held yesterday, it was announced that the Government had appointed Professor Simonds (the society's veterinary inspector) a special commissioner to inquire into the origin and extent of this disease, with a view to an immediate issuing of an order in Council to check its further progress. The Home Office are about to issue an order, calling the attention of the magistrates to the necessity of enforcing the provisions of the act vesting in them certain powers.

TEMPERANCE DEMONSTRATIONS.—On Tuesday the advocates of the total abstinence principle opened, at the Hanover-square Rooms, a convention, attended by delegates from the provinces, and several parts of the continents of Europe and America. After the company had partaken of tea, the president, Sir W. C. Trevelyan, delivered an inaugural address, setting forth the evils of intemperance as the nurse of poverty and crime, detailing the progress of the total abstinence movement, and appealing to the experience of Maine in favour of a Prohibitory Act to restrain, or rather to abolish, the sale of intoxicating drinks. The convention having been thus duly opened, the members resolved themselves into three subordinate meetings; the first, or the historical and biographical section, was presided over by Mr. J. Thorpe, of Halifax; the second, or the educational and religious section, was under the presidency of the Rev. L. Noel, the third section was devoted to the Band of Hope operations, and was presided over by Mr. James Haughton, of Dublin. In these several sections a variety of papers were read bearing upon the distinctive phases of the total abstinence question to which they were devoted.

On Wednesday evening a great public meeting was held in Exeter-hall. Besides the men in this country who have long taken a leading part in the movement, such as Sir W. C. Trevelyan, Mr. G. Thompson, and many others whose names are equally familiar, several from abroad who feel an interest in it, and who happen just now to be in London, were present, including Baron Lynden, Judge Heemskerk, Drs. Trall and Youmans of New York, Judge Marshall, and others. After addresses from Mr. W. Lawson, M.P., Sir W. Trevelyan, Mr. E. Backhouse, a member of the Society of Friends, Dr. Lees, of Leeds, who characterised the sale of intoxicating drinks as "the concentration of all iniquity," Mr. G. Thompson, and other gentlemen, resolutions were passed to the effect that the practice of total abstinence from all "intoxicants" was the only safe and sufficient ground for a permanent temperance reformation; that in order to accomplish such a reformation, and realise the blessings of a sober community, the traffic in intoxicating drinks must be rendered illegal.

PROPOSED REMOVAL OF A JUDGE.—The South Australian Parliament has addressed the Imperial Government, praying it to dismiss Judge Boothby for erroneous judgments. The Duke of Newcastle submitted the matter to the law officers of the Crown, who conclude an elaborate report by saying, "that on the question of Mr. Justice Boothby's removal we have to observe that although Mr. Boothby has in some instances, as it appears to us, mistaken the law (as, for example, with reference to the Real Property Act, which we think not invalid on the ground on which he rests its invalidity, of the governor's assent being contrary to the Royal instructions), yet in some other respects he has been right; and the fault has been with the governor in not 'reserving' acts for the Royal Assent which were expressly required by statute to be so reserved." No instance of the removal of an English judge by the Crown, on the address of both Houses of Parliament, has occurred since the passing of the 5th George II., c. 23.

A "DELIBERATE" SUICIDE INDEED.—An old molecatcher at Vevey, in Switzerland, committed suicide a few days ago in a very extraordinary manner. He loaded an old musket, and then placed the breech in the fire and the muzzle between his teeth, and quietly waited for the explosion, which blew out his brains.—*Galignani.*

Poetry.

APPEAL OF A CONDEMNED COVENANTER.

Tyrants! your task is vain,
As his who chastised the sea;

You may bind our limbs with your galling chain,
But our souls shall still be free.

In your dread career, take heed;

Lest your cup of wrath ye fill!

Can ye frame all faith to your bigot creed?

All thought to your tyrant will?

Like a giant brotherhood,

Though neighbouring mountains rise,

Looking proudly down, o'er vale and flood,

From their throns near the azure skies;—

Is each bold and grand outline,

Alike in every part?

Do they all the same wild sweep define,

As if hewn by one chisel's art?

'Mid the myriad leaves that dance,

In the soft wind's playful sigh;

Are there two bright forms that all equal glance

O'er the light of the summer sky?

'Mid the darkening clouds that sweep

Through the shadowy waste of storm,

Are they all of one colour, dark and deep?

Or the same terrific form?

If untold variety,

'Mong material shapes we find,

Does it not range more wide—more free,

In the regions of the mind?

Yes! rend the earth asunder,

Or its wheeling motion stay;—

Control the muttering thunder,

Or the lurid lightning's play;—

Fetter the North wind free

When with death its blast is fraught,

Ere you cramp the spirit's energy,

Or the boundless grasp of thought.

Restrain each changeful season,

As in bright career they roll;—

Then quench the blaze of reason,

That light of the human soul!

Blacken each brilliant hue,

On the crest of the glittering wave,

Ere you make a traitor of the true,

Or a coward of the brave.

Serene in honour's mail,

Life's path mid foes we've trod;—

To man did our promise ever fail?

Shall we break our faith with God?

Shall we be lured from our fealty

By the fairest of mortal things?

By the smile of earthly royalty—

Our trust is the King of Kings!

Man may rend each mystic tie,

And to death our bodies give;

But He, whom we serve in Covenant high,

First bade our spirits live.

The vault of the gloomy prison,

And the dungeon, were built by man;

But He framed the arch of heaven,

And the rainbow's glorious span.

To unchanging destiny,

And the will of heaven, I yield;

I can die as calm on the felon's tree,

As on Fame's own battle-field.

Even then shall my step be strong;

Even then shall my heart beat high,

The pain shall be short—the glory long,

For in dauntless faith I die.

Newcastle.

J. R.

Literature.

ENGLISH PURITANISM.*

After all that has been written on English Puritanism during the last few months, it is no easy task to throw around the story the charm of freshness; yet Mr. Bayne, in his "Introduction to the Historical Documents" relative to the Act of Uniformity, has succeeded in accomplishing this difficult task. The admirable way in which he has fulfilled the duty intrusted to him is sufficient evidence of the wisdom displayed by the "United Bartholomew Committee" in selecting him for its performance. To a thorough mastery of the question he unites a singular skill in the analysis of character, a philosophic breadth of view which teaches him to appreciate the worth and respect the principles of an opponent, and a clear vigorous style which enables him to present all his points with remarkable vividness and effect. Many of his portraits of men are marvellously striking, and there is a peculiar felicity in many of the brief epithets by which he characterises individuals and things that makes them linger in the memory. How true the account of Calvinism, and how exact the estimate of the influence exerted by it in the great Reformation struggle. "This was an opposition 'more profound, more comprehensive, than Rome had yet encountered.' The Reformed Church 'became constructive, ceasing to be only a force of destruction. Instead of seeming the rebel 'child of the Papacy, she beamed forth, serene and terrible, the daughter of God new born.' Was the pettiness of the first Stuart ever more faithfully depicted than in the single sentence, 'As his religion was a pedant's syllogism, so his despotism was an argumentative hair-splitting 'egotism'? Or could the most elaborate portraiture of his irritating tyranny convey more than the brief record, 'The bite of James was 'not much, but the venom of the creature stung 'shrewdly.' The suggested resemblance between Laud and Robespierre indicates a keen insight, while the picture of him as 'a raspy-voiced, bustling, peevish little doctor,' is true to the life. The 'apotheosis of formalism' describes most faithfully the spirit of a system whose grand object was to perfect what is most appositely designated the 'upholstery of holiness.' But it is not in individual touches of this character alone that the merit of this narrative consists. There is everywhere a healthful, manly tone, expressive of deepest sympathy with the great men who stood as the champions of English freedom in that seventeenth century. Yet is there nowhere the blindness of the partisan or the narrowness of the bigot. The sketch of Charles I., which has evidently been done with much care, and is uncommonly truthful, indicates a desire to do him full justice. In the anxiety to be fair to his worthless son, it may fairly be questioned whether credit has not been given him for virtue he never possessed. It certainly is beyond our power to believe that he ever intended to give effect to the Worcester House declaration, or designed it to be anything but a device to cajole the unsuspecting Presbyterians.

The Puritan movement was, indeed, a great phenomenon, which those who "sit in the seat of the 'scornful'" and regard all earnest feeling and devout impulse as subjects for dashing articles in weekly newspapers, will never be able to understand. As far is it beyond the comprehension of the "clerical dapperling who has an inconceivably slight smattering of acquaintance with the 'history of the Church of England.'" In the so-called histories which gentlemen of this latter class have manufactured to meet the demands of recent controversy, nothing has been more remarkable than their utter ignorance of the relation sustained by Puritanism to the English Reformed Church. What they have forgotten or concealed Mr. Bayne has carefully and distinctly brought out. He shows that it was an integral and most influential part of that Church in its brightest days, not some foreign element clamouring to obtain admission, and that it was the personal influence of Queen Elizabeth alone that gave predominance to the party that inclined more towards Romanist views. The Puritans desired to make the separation from the old Church complete and final. Some of the prelates were afraid that too much had already been abandoned, and unhappily the Queen espoused their cause. Experience has proved whether or not the Puritans were right in their fears as to the results of this compromising policy. Very forcibly does Mr. Bayne bring out the facts.

"Following the stately argument of Hooker, one is apt to wonder how reasoning so plausible could have failed to satisfy the scruples of the Puritans. There is an amplitude in Hooker's mental vision which commends him to all abstract thinkers, to all politicians of

the library, and to all reformers of the closet. But the man who has to deal with definite, practical problem, who has to legislate for a world, not of judicious Hookers, but of injudicious and headstrong persons, will distrust the generality of his maxims. Hooper, Jewell, Hampden, Cromwell, all the thorough-going Protestants of the time, all the practical thinkers who knew mankind, believed that retention of ceremonies would predispose the people to Romanism. And looking along the intervening centuries, listening to the unappealable verdict of time, do we find that those rugged practical men were in the wrong? To Hooker's challenge to shew how deadly infection could arise to the Church of England from similitude, in matters of indifference, to the Church of Rome, history has spoken their answer. Reminding her children constantly of the ancient Church, leaving them to decide whether her affinity is greater for Rome or for the Reformation, the Church of England has entailed upon them a trial to which many in every generation have fallen victims. A long procession of illustrious deserters from her communion, a procession in which glitter two crowns and many coronets, a procession in which have gone some of the noblest hearts and proudest intellects in England, a procession from which a constant arrow-flight of venomous taunts has reached her own bosom, testifies whether or not the Puritans of the sixteenth and seventeen centuries erred in pronouncing it dangerous for the Church of England to halt between the Romanists and the Reformers."

There was everything in the circumstances to justify the strong ground taken by the Puritans at the time. Those who revile them for their narrowness and excessive scrupulosity forget that Lord Bacon sympathised with many of their exceptions to the Prayer-book, and that many of the prelates whom the Church of England deservedly holds in the highest reverence, were opposed to the ceremonies and vestments that were most offensive in their sight. Mr. Bayne works out, with great pertinence the difference between the aspect in which the forms were viewed by the Puritans of that day and the Churchmen of ours. There had not yet grown up around them the associations which endear them to the hearts of thousands. Their connection with Protestant doctrine and teaching was yet to be developed—hitherto they had been known only as part of the Popish ritual, and as such they awakened only opposition. "The Puritans associated with them only the dread and aversion with which they regarded Rome. They viewed them as badges of an alien Church." It was their desire to apply to matters of ceremonial the same principle that had been already accepted in questions of doctrine, the absolute supremacy of Holy Scripture. Their hatred of a tyranny from which England had just escaped, and the relentless nature of whose rule was manifest in the cruelties of Alva and the massacre of St. Bartholomew, was strong and not unreasonable. Above all, they were men of intense spiritual feeling which rose above the "ministry of sense and imagination," and elevated their worship to a sublimity that no ceremonial could attain. It was loyalty to conscience which made them adhere to their principles with a strictness that some have confounded with a petty narrowness and a firmness that has been censured as obstinate bigotry!

It was under Laud, little Laud, as Carlyle calls him, that the opposite system reached its culminating point. This man was the true author of the Civil War. More than the high-handed exercise of prerogative by the King, or the arbitrary acts of Strafford, did the ecclesiastical innovations and oppressions of this prelate goad the nation to madness. We do not wonder that he is the idol of High Churchmen, but it has been matter of surprise to find Evangelicals extolling the memory of one whose great aim was to purge the Church from the leaven of their principles and their party. He was, indeed, "the martyr, saint, and apostle, of the holy 'Tractarian Church,'" and nothing can more thoroughly indicate the madness of party-spirit and the way in which it is deluded by names, than to hear the sturdiest opponents of Tractarianism standing forth as the champions of its great author, because, forsooth, he was a Churchman and a hater of Puritans, those Puritans being the Evangelicals of the day. His narrow mind and cold heart had no tolerance for any who would not invite the parishioners to desecrate the Sabbath—who deviated one hair's-breadth from the line of ceremonial propriety as prescribed by him—who desired faithfully to preach the Gospel as good ministers of Christ. He was the first to commence the process of sequestering and imprisoning ministers obnoxious to his views, and if, when their hour of triumph came, the oppressed retaliated on their oppressor, on him mainly must the guilt rest. Uniformity in ritual, which had never been enforced in the Roman Catholic Church, but was a Protestant innovation, was the idol at whose shrine he was prepared to sacrifice the unity of the Church and the liberty of the nation. His aim was to make the English discipline resemble as closely as possible that of Rome, and to compel absolute submission to it in every particular. He fell in the conflict, but his spirit lived in the Restoration divines and inspired the Act of Uniformity. The real character of his system

and its results was never more accurately delineated than by our author:—

"There is an organisation so exquisitely strung, so delicately poised between extremes, that it can balance itself with angelic safety on the thin aerial line which the Laudian Church takes for its own between Rome and the Reformation. But ordinary mortals are not only unable to perform this feat, they are unable even to understand how others can achieve it. The Pope, who ought to have been a good judge whether Laudian is really different from Romanism, offered Laud a Cardinal's hat. Add a little higher elevation, a somewhat more ethereal sentiment, to a Laudian sister of mercy, and she becomes a Romish nun, add a little more learning, a keener intellectual fire-edge to a Laudian doctor of divinity, and he becomes a Romish Newman; it is a faith which can be held only by a peculiar people; a faith which he who runs cannot easily read. Prynne, with his ears twice sawed from his head, was excusable in not quite appreciating its music of the spheres."—P. 46.

We wish it were possible to follow Mr. Bayne through his whole narrative and dwell on its salient points, but we must content ourselves with simply commanding it to our readers as a masterly and comprehensive sketch of the grand struggle of which it treats. No one has more thoroughly appreciated the two main elements of Puritan strength, its religious fervour, and its deep-rooted love and reverence for constitutional freedom, or has done more ample justice to the learning, the sincere devotion, the ardent love to their country, of its leading men. To Cromwell full credit is given for the comprehensive spirit which would have given England a truly "Broad Church," and which was only prevented from working out its own purposes by the restlessness of the Episcopalians on the one hand and the fierce spirit of the army on the other. The account of the proceedings between the Restoration and the Act of Uniformity is singularly graphic, and is sufficient to dissipate many of the errors that have passed current relative to the conduct of the Presbyterians. They were contending not for uniformity but for comprehension—their exceptions to ceremonies were not intended to prevent others from using them, but simply to secure liberty for those who scrupled to employ them—their only demand was that their own consciences might be respected. It is of no slight value to have these points presented clearly and fully, and to be reminded, as we are by Mr. Bayne, that the policy of comprehension which Baxter urged on Charles was that which he and others practised in the days of the Commonwealth. Had it been adopted it would have altered the entire character of the National Church.

"The Church might have been less pliant to the hand of statesmen: less exclusive and aristocratic: less adapted to supply the name and form of religion to those decent respectable multitudes who lack its power: less studiously courteous and deferential to Rome; but she would have been the most truly National Church in Christendom: loved, reverenced, all but adored by peer and peasant; and the Reformed Churches of Europe would have hailed her with acclamations of joy and pride as the first and noblest daughter of the Reformation."—P. 117.

The picture is hardly too bright, and yet we believe that God has better things in store for us. By the hard discipline of suffering we have been led to a clearer perception of the great truth that the kingdom of Christ is not of this world, and to the universal acceptance of that principle, and the consequent emancipation of the Gospel from all dependence on human Governments, we look forward, anticipating from it results greater than any that could have followed the establishment of any national Church, however Catholic in its spirit and comprehensive in its terms of communion.

The "Shepherd of Grove Hall" is a simple, touching story, illustrative of the period immediately succeeding the Act of Uniformity. It is admirably suited for the young in Dissenting households, as giving a faithful and interesting narration of the sufferings endured by the Non-conformists from the Five Mile and Conventicle Acts. The cruel and heedless persecution that followed the ejection is a point which Churchmen have studiously concealed. The facts are most discreditable to the ruling, most honourable to the oppressed, party; and we are glad to find them presented here in a form which will attract many who would not go through the details of history.

One of the most important and lastingly valuable pamphlets that has been called forth by the Bicentenary has just appeared as one of the "Manchester Tracts."* It is a collection of passages from writers of acknowledged authority on the various antecedents and results of the Act of Uniformity; and has certainly involved an extent of reading and research which it is remarkable, in these days of hurried and imperfect literary work, to find bestowed on a compilation that will furnish materials to others rather than reputation to its author. The Preface excellently explains its object. "These pages are signed as an appeal against the random asse-

* *The Act of Uniformity; its Antecedents and Results, illustrated in a Series of Extracts from Standard Authors.* Manchester: Septimus Fletcher.

tions in which Church-defenders have so freely indulged during this Bicentenary controversy. By ignorant partisans their confident allegations have been greedily welcomed as indisputable truths. To oppose to them any statements resting on the authority of Dissenting historians, would be utterly useless. It may be something to show that Church writers themselves sufficiently disprove the extravagance of advocates whose zeal has outrun both their knowledge and their charity. In this pamphlet, therefore, an attempt has been made to present a résumé of the principal points of the discussion, and to show how Dissenters can produce the testimony of adversaries in defence of the positions they have taken."

The passages selected are from eminent and zealous sons of the Church of England; with the exception of those from Baxter, which are necessary for the intelligibility of others, and are valuable as the testimony of a witness whose veracity not even enemies have denied. Not only the writers who have specially taken up the history or policy of the Act of Uniformity, or have treated of the general religious history of the period, are brought under contribution; but those also who refer to the subject but allusively, dropping an occasional fact, or expressing a judgment indirectly, without intention to contribute to any party view of the subject. Coleridge, in very valuable extracts from his "Literary Remains,"—Lathbury and Cardwell, as critical historians of the English Church,—Bishop Burnet, the indescribable,—Hallam, the cautious and impartial,—and a strange medley of divines, including Archdeacon Denison, Dr. Wordsworth, Mr. Ward, Dr. C. J. Vaughan, Mr. Goode, and Mr. Ryle, will be found, with many others, to have furnished the valuable testimonies here brought to bear on the question of the year. The passages are divided into four groups, and each passage has its distinctive heading. It is consequently easy to consult; and the materials are distributed ready for the use of a controversialist. The compiler deserves our gratitude for his diligence and painstaking. His pamphlet should become the pocket-companion of those particularly who attend Church-defence discussions, and of all who desire to be able to present the great points of the history and policy of Uniformity in a clear light, and on the unimpeachable authority of eminently able and learned Churchmen.

THE PERIODICALS FOR SEPTEMBER.

Blackwood is well-known as a strong advocate of the Confederate cause, and the sketch of President Jefferson Davis and the review of Trollope's "North America" are written with decided leanings towards the South. The character and career of Mr. Davis are described in very eulogistic terms; and making all allowance for the writer's partiality, it cannot be questioned that his hero is "one of the few great men that the war has produced," that is, great in a sense that excludes all high moral considerations. From his first entrance into public life Mr. Davis has been the foremost and fanatical champion of the Slaveocracy, and we are sorry to find any English writer slurring over the inhuman creed of the man. "Shiraz to Bushire" is another of those original pictures of Eastern life which "Maga" is pre-eminent for furnishing. It is taken from a journal of an officer attached to the force of Sir James Outram in the late campaign in Persia. The article on watering places and the eighth of Sir E. B. Lytton's essays are both mediocre. "Salem Chapel" keeps the reader in a nervous fever. What will be thought of a Dissenting minister, at the instigation of his senior deacon (the renowned Mr. Toser), preaching a sermon while his sister lay at his house in a state of delirium, suspected of having been guilty of murder?

In *Fraser* there is an elaborate and informing paper on the cotton famine by "A Manchester Man," who does full justice to the patience and fortitude of the suffering operatives.

A few pages of *Fraser* are naturally devoted to the memory of Mr. Buckle, formerly an occasional contributor to its columns, and a good many to "The Post-office," and its wondrous growth under the régime of Sir Rowland Hill. A somewhat tedious colloquy between "North and South" brings out the chief points of the American quarrel, but to the sea-side lounger (we speak alas! impersonally) the current tales, "A First Friendship," and "Adrian," will have the decided preference.

The *Cornhill* is as light as the most *blase* holiday-maker could desire. Perhaps the heaviest contribution—must it be said—is "Romola," which supplies a vivid picture of Florentine manners when the reader is on the look-out for stirring incidents. Mr. Trollope commences a new story, "The Small House at Allington," which promises well. We are glad the scene is laid in England. There is a very curious paper on "State Trials," which will be read with interest, and another in reply to the question, "Does Alcohol act as Food?" to which the response is an elaborate affirmative, provided it be taken in moderation and not as poison. In proof is adduced the frequent instances which are to be met

with, among regular dram-drinkers, of almost total abstinence, for years together, from any food except alcohol and water. Mr. Thackeray's "Roundabout Paper" contains, on novel-writing, contains characteristic and inimitable touches, of which the following is a specimen:

"They say that all the works bearing Dumas's name are not written by him. Well? Does not the chief cook have *aides* under him? Did not Ruben's pupils paint on his canvases? Had not Lawrence assistants for his backgrounds? For myself, being also *du métier*, I confess I would often like to have a competent, respectable, and rapid clerk for the business part of my novels, and on his arrival, at eleven o'clock, would say, 'Mr. Jones, if you please, the archbishop must die this morning in about five pages. Turn to article "Dropsy" (or what you will) in Encyclopædia. Take care there are no medical blunders in his death. Group his daughters, physicians, and chaplains round him. In Wales' London, letter B, third shelf, you will find an account of Lambeth, and some prints of the place. Colour in with local colouring. The daughter will come down, and speak to her lover in his wherry at Lambeth Stairs,' &c., &c. Jones (an intelligent young man) examines the medical, historical, topographical books necessary; his chief points out to him in Jeremy Taylor (fol. London, MDLV.) a few remarks, such as might befit a dear old archbishop departing this life. When I come back to dress for dinner, the archbishop is dead on my table in five pages; medicine, topography, theology, all right, and Jones has gone home to his family some hours. Sir Christopher is the architect of St. Paul's. He has not laid the stones or carried up the mortar. There is a great deal of carpenter's and joiner's work in novels which surely a smart professional hand might supply. A smart professional hand? I give you my word, there seem to me parts of novels—let us say the love-making, the 'business,' the villain in the cupboard, and so forth, which I should like to order John Footman to take in hand, as I desire him to bring the coals and polish the boots. Ask me indeed to pop a robber under a bed, to hide a will which shall be forthcoming in due season, or at my time of life to write a nabby-pamby love conversation between Emily and Lord Arthur! I feel ashamed of myself, and especially when my business obliges me to do the love passages, I blush so, though quite alone in my study, that you would fancy I was going off in an apoplexy. Are authors affected by their own works? I don't know about other gentlemen, but if I make a joke myself I cry; if I write a pathetic scene I am laughing wildly all the time—at least Tomkins thinks so. You know I am such a cynic."

The *Exchange* throws light on many special commercial and economical questions, such as "Federal Banks," "The Law of Patents," "Wages," "The Suez Canal Works," "The Vineyards of Europe," and "British Columbia," which are treated with an intelligence and practical knowledge which carry great weight. The writer of "Our Colonial Empire—Should we Arrest its Extension?" gives his reasons for deciding in the negative, and censures the Home Government, with little reason we think, for rejecting the sovereignty of the Fiji Islands, and for its economical policy towards other colonies. There is a wide difference between such independent schemes as that of the Nonconformist colony of New Zealand, and direct Government interference and patronage which involve indefinite demands on the Imperial Exchequer.

In the *Art Journal* for September there are engravings from two fine pictures in private collections—Jacob Thompson's "The Signal," a picturesque scene in the Highlands, and Turner's gorgeous "Venice—the Grand Canal," exquisitely engraved by E. Brandard. A critique on the Italian and German pictures in the Exhibition (by J. B. Atkinson), with notices of other contents of the Great Show, are among the letter-press articles; and there are more than twenty pages of the Illustrated Catalogue.

The editor of the *Eclectic*, in his brilliant essay on the private life of Cromwell, writes *con amore*, though the topic is somewhat stale. In another article are given specimens of the curious Colloquies of Erasmus, and in a third Mr. Godwin's Congregational Lecture is severely criticised.—The *Christian Spectator* summarises the contents of a curious volume—the Church-book of the Protestant exiles from England, who, through the mediation of Calvin, obtained an asylum at Geneva, during the gloomy reactionary days of Queen Mary. Biographical notices of some of these worthies are given, including Sir W. Stafford, Miles Coverdale, William Whittingham, Thomas Bodley (the father of the founder of the famous library at Oxford), and John Knox. The death of Queen Mary and the peaceful accession of Elizabeth broke up this interesting colony. The remaining articles of the *Spectator* do not call for special notice.—The *Evangelical Magazine* contains a likeness of Dr. Owen, and an appreciative sketch of the life of this distinguished Puritan Divine. An examination of "The London Congregational Year-Book of 1731" brings to light some curious information, and a paper on "The Womanhood of Nonconformity" is graphic and interesting.—The *Baptist Magazine*, in reviewing and commanding some recent Bicentenary publications, recedes from the hostile position assumed in a preceding number, for which, indeed, it clumsily disclaims editorial responsibility.—Though *Good Words* is not this month so strong in eminent names as usual, there are interesting papers by the editor (Dr. M'Leod), Mr. Ludlow, Mr. Arnott, and "A. H. K. B." besides the tale of "Mistress and Maid," illustrated by Millais. There is wealth in the very poverty of the editor of this amazingly cheap periodical.

We have to acknowledge the receipt of the following:—*Leisure Hour* and *Sunday at Home* (Religious Tract

Society), the woodcuts of which we may again emphatically commend; the monthly parts of Beeton's publications, viz., the *Illustrated Family Bible*, the *Englishwoman's Domestic Magazine*, the *Boy's Own Library*, the *Dictionary of Universal Information*, the *Book of Home Pets*, the *Book of Garden Management*, the *Boy's Own Magazine*, which are a little library of varied information in themselves.—Cassell's serials, — *Illustrated Family Bible*, *Illustrated Exhibitor*, *Popular Educator*, *Popular Natural History*, the *Quiver*, *Illustrated Family Paper*. The *Illustrated Exhibitor* is very well got up, and has some excellent cuts. The *Family Paper* is publishing in instalments Mr. Keppel's prize story, "Contrast, or the Oak and the Bramble." Routledge's *Every Boy's Magazine* includes "Rambles Through the Exhibition." In the *British Controversialist* (Houlston and Wright) we find discussions on such topics of present interest as, "Are the Teachings of the Evangelical Clergy in Harmony with the Prayer-book?" and "Was the Act of Uniformity Justifiable?" Both sides of these questions are well stated.

BOOKS RECEIVED.

Britons Robbed in Peru. Hardwicke.—Shadow and Substance. J. Heywood.—W. Bennett's Poems. Routledge.—French and German Commercial Letters. W. Wesley.—Meditations on Death and Eternity. Trübner.—The Resurrection. Wertheim and Co.—Christ the Rock. Shaw and Co.—"Honour to whom Honour." Jackson, Walford, and Co.—Canadian Bicentenary Papers.—Inspiration. An Essay.—Instrumental Strength. Jackson, Walford, and Co.—The Church of Christ in England. Heaton.—The Record of Creation. Deighton, Bell, and Co.—Kitto's Cyclopaedia.—Beeton's Publications.—Cassell's Publications.—Bunyan Library. Vol. VII. Heaton.—Things Hard to be Understood. A. Hall and Co.—Comparative Grammar. Longman and Co.

Gleanings.

The Royal Naval Reserve now comprises 13,105 volunteers.

The report of the arrest of Hayes, the alleged murderer of Mr. Braddell, is contradicted.

A Southampton news-agent has dressed all his news-boys in the Garibaldian costume of red loose jackets and red caps.

Lady Morgan's *Memoirs* are in the press, and will be ready for the public in October.

Mr. Hancock has added to his display in the Great Exhibition a diamond necklace, the price of which is 85,000 guineas!

It is said that the Prince de Joinville is about to issue a pamphlet on the military operations in Virginia.

The Annual Conference of the Evangelical Alliance will be held in Freemasons' Hall on 14th, 15th, and 16th October.

The value of our stock of English sheep is estimated by a correspondent of the *Times* at not less than 100,000,000.

A shareholder in the London and North-Western Railway, in writing to the *Times*, says that the payments by the company for compensation for injuries amount to about 60,000*l.* a year.

There were twenty-five fine days in August against an average of nineteen. The usual fall of rain is three inches. It was hardly half that quantity.

The *Press* of Vienna says that at Dornbirn, in the Vorarlberg, a vine is now to be seen bearing no less than 1,906 bunches of grapes.

Mr. Robert Davy, a retired merchant, of Countess Weir, near Exeter, died a day or two ago within a few weeks of 100 years of age.

Notes of the recently discovered forgery on the Bank of England appear to have been extensively circulated in America, and some of them continue to arrive in England.

The stampede of the Americans into Canada from the United States, to avoid the conscription, is called by the *New York Tribune* the "Hegira of the sneaks."

A sailor has been found sleeping at night on the top of the entablature of London-bridge, outside the parapet. He had undressed and laid down there while drunk.

Dr. Charles Murchison, the senior physician to the London Fever Hospital, has in the press a "Treatise on the Continued Fevers of Great Britain," illustrated by coloured plates and diagrams.

Mr. Milner weighed the prisoners in Hull gaol for five years, and found that they regularly increased in weight from April to November, and decreased from November to March. Diet the same all the year round.

A second though very faint comet is now in the vicinity of the orbit of Mars, our nearest planet. It is seventy millions of leagues from the earth, and fifty-three from the sun, and may be found between Ophiucus and Sagittarius.

An inquest has been held at Wolverhampton on the body of a man who had choked himself in bolting a large piece of pork. The unfortunate man was eating his supper when the accident happened, and from the medical examination it seems that the piece of meat which stuck in his throat was three inches in length.

A SCOTCH MINISTER "DONE."—In common with the rest of the world, Dr. M—, an eminent Church of Scotland divine, lately visited the International Exhibition. Shortly after his arrival in the metropolis, an Irishman came running to him in the street, crying—"Och, blessings on ye, doctor M—! How are ye?" "I'm very well," replied the doctor, rather dryly. "And when did ye come to London?" "Last week; but how do you come to know me?" "Give me a shilling and I'll tell ye." The

doctor, curious to know how the fellow found his name out, gave him a shilling and was answered by the Irishman,—“Sure then I saw your name on your umbrella.”

SUPPRESSION OF HOOPS.—In the early part of last week an announcement was made to the young women working at the West-gate and Marsh Mills, in Drogheda, who number some 800 or 1,000 individuals, that the Messrs. Chadwick, Gradwell, and Co., had given express orders that for the future no girl would be allowed inside the walls of the establishment wearing the “expansive contrivance” known as hoops in their petticoats. This mandate was intended to obviate the danger of accident from the dresses of the young women coming into contact with the machinery.

HOLLOWAY'S OINTMENT AND PILLS.—**OUTWARD SORES.**—Daily experience confirms the fact—which has triumphed over opposition for twenty-seven years—that no means are known equal to Holloway's remedies for curing bad legs, sores, wounds, diseases of the skin, erysipelas, abscess, burns, scalds, and in truth all cases where the skin is broken. To cure these infirmities quickly is of primary importance, or the compulsory confinement in doors weakens the general health. The ready means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause. In the very worst cases this Ointment has succeeded in effecting a perfect cure after every other means had failed of giving any relief. Desperate cases best display its virtues.—[Advertisement.]

Births, Marriages, and Deaths.

BIRTHS.

GIBSON.—Aug. 29, at Belle Vue Villas, Dartford-road, Dartford, the wife of the Rev. E. T. Gibson, of a daughter.

TURBERVILLE.—Aug. 30, at 27, Penn-road Villas, Camden-road, the wife of Mr. T. C. Turberville, of a son.

WESTBROOK.—August 31, at Chelmsfield, Bromley, Kent, the wife of Mr. James Westbrook, of a son.

FOYSTER.—Sept. 1, the wife of the Rev. A. Foyster, of a daughter.

RAFFLES.—Sept. 4, at 1, Sunnyside, Princes-park, Liverpool, Mrs. Winter Raffles, of a son.

MARRIAGES.

PUGH-BROWN.—Aug. 4, at Trinity Chapel, Wavertree, Liverpool, by the Rev. E. Hassan, assisted by the Rev. Thos. Adams, of Newtown, Mr. John Pugh, to Miss Brown, Liverpool.

FOSTER-COBB.—Aug. 28, at Albion-street Chapel, Hull, by the Rev. E. Jukes, Thomas Jackson, eldest son of T. J. Foster, Esq., of Anlaby-road, to Eleanor Batty, second daughter of the late W. Cobb, Esq., of Hull.

OPENSHAW-COCKSHUT.—Aug. 30, at Hope Chapel, Salford, by the Rev. S. St. N. Dobson, Mr. James Openshaw, of Shipley, to Esther, eldest daughter of the late Mr. Joseph Cockshut.

MARCH-HARMAN.—Sept. 2, at the Avenue Congregational Church, Erith, Kent, by the Rev. W. Gill, Woolwich, the Rev. Samuel March, minister of the church, to Miss Sarah Jane Harman, of North-end, Erith.

EWINS-BRYAN.—Sept. 2, at Victoria-road Chapel, Newport, Mon., by the Rev. F. Pollard, Joseph F. Ewings, Esq., to Miss Bryan, both of Newport.

BRADLEY-BARRETT.—Sept. 2, at Westfield Independent Chapel, Wyke, by the Rev. Charles Illingworth, brother-in-law of the bridegroom, Mr. John Bradley, of Eccleshall, to Miss Mary Barrett, of Faraley.

RAWLINSON-SEYMOUR.—Sept. 2, at St. George's, Hanover-square, by the Rev. G. Rawlinson, M.A., Major-General Sir H. C. Rawlinson, K.C.B., to Louise Caroline Harcourt Seymour, daughter of the late H. Seymour, Esq., of Knole, Wilts.

ASPLAND-HIBBERT.—Sept. 3, at Hyde Chapel, Gee Cross, by the Rev. R. Brook Aspland, M.A., father of the bridegroom, Mr. Arthur Palmer Aspland, of Hyde, to Sarah, elder daughter of Mr. Edward Hibbert, of Spring Bank, Godley.

BOOTH-GREAVES.—Sept. 3, at Hope Chapel, Greenacres Moor, by the Rev. R. M. Davies, Mr. James Booth, of Manchester-street, to Jane, daughter of Mr. James Greaves, of Moorhey.

RILEY-GREAVES.—Sept. 3, at Hope Chapel, Greenacres Moor, by the Rev. R. M. Davies, Mr. John Evans Riley, to Hannah, daughter of Mr. James Greaves, of Moorhey.

NORCLIFFE-CHAPMAN.—Sept. 3, at Union-street Chapel, Oldham, by the Rev. John Hodgson, Mr. Thomas Norcliffe, of Lower Moor, to Amelia, daughter of Mr. William Chapman, of Primrose Bank.

CHADWICK-ROWLEY.—Sept. 3, at Union-street Chapel, Oldham, by the Rev. John Hodgson, Mr. Robert Chadwick, of Gladwick, to Mary, daughter of Mr. Edward Rowley, of Bottom-of-Moor.

TAYLOR-BELL.—Sept. 4, at the Independent Chapel, Richmond, Yorkshire, by the Rev. H. Oakley, the Rev. J. Taylor, Primitive Methodist minister, to Miss Bell, both of that place.

HORSMAN-ROBINSON.—Sept. 4, at Oxford-place Chapel, Leeds, by the Rev. G. Mather, Mr. James Horrison, to Miss Gertrude Wilson, both of Leeds.

HENDERSON-ORR.—Sept. 4, at Coupland-street Chapel, Greenhey, by the Rev. R. S. Scott, M.A., William Henderson, Esq., merchant, Aberdeen, to Agnes, eldest daughter of the late Mr. W. Orr, of Irvine.

GIBB-ALLIOTT.—Sept. 4, at Howard Chapel, Bedford, by the Rev. W. Alliott, father of the bride, Walter, son of John Gibb, Esq., of Eccles, to Caroline Jane, youngest daughter of the Rev. W. Alliott, of Bedford.

PERRY-GOOD.—Sept. 4, at Bridgwater, by the Rev. Edward H. Jones, Mr. Thomas Perry, of Victoria-park, Sheffield, to Martha, eldest daughter of J. M. Good, Esq., of Escott-cottage, Bridgwater.

WILSON-WATSON.—Sept. 6, at the Independent Chapel, Mansfield, by the Rev. David Thomas, of Bristol, William Wilson, Esq., of Sherwood Hall, to Frances Page Watson, second daughter of the late Robert Watson, Esq., of Mansfield.

SETTLE-PROE.—Sept. 7, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. John Settle, of New Springs, to Miss Jane Proe, of Wigan.

WILLIAMS-RILEY.—Sept. 9, at Vicar-lane Chapel, Coventry, by the Rev. W. Shillito, the Rev. Joseph Williams, of Rodborough, Gloucestershire, to Charlotte, eldest daughter of Mr. A. Riley, Coventry.

DEATHS.

PIKE.—August 27, at Bourne, in the faith and hope of the glorious Gospel, Eliza Gregory, the dearly beloved daughter of the Rev. J. B. Pike, aged sixteen years and three months.

BALL.—Sept. 2, at Romsey, Hampshire, William Ball, Esq., formerly of Plymouth, aged sixty-four years.

SELBY.—Sept. 7, at No. 2, Albert-square, Clapham-road, Catherine, second daughter of Robert Selby, Esq., of Eastcheap, aged twenty-eight.

HULL.—Sept. 8, at Barton Cliff, near Lymington, Hants, the Rev. Edmund Luscombe Hull, B.A., late minister of Union Chapel, Lynn, and eldest son of the Rev. E. Hull, in the thirty-first year of his age.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 3.

ISSUE DEPARTMENT.

Notes issued ..	£231,661,715	Government Debt £11,015,100
		Other Securities .. 3,634,900
		Gold Bullion 17,011,715
		Silver Bullion —

£231,661,715

£231,661,715

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities ..	£10,069,942
Reserve .. 3,629,646	Other Securities .. 19,641,806	
Public Deposits .. 7,671,934	Notes .. 10,152,430	
Other Deposits .. 14,973,470	Gold & Silver Coin 813,505	
Seven Day and other Bills .. 839,623		

£241,677,673

£241,677,673

Sept. 4, 1862.

M. MARSHALL, Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 8.

We had a fair supply of new English wheat on sale at this morning's market, and we have large arrivals of wheat and flour from abroad. English wheat was held at the prices of Monday last, but the trade was dull, and not much progress could be made in sales. The demand for foreign wheat was inactive, and last week's prices were barely supported. Flour was depressed by large arrivals, and prices were in favour of buyers. Beans and peas were without alteration. Barley met a good enquiry, at previous prices. The arrivals of oats are moderate, and the trade without change from last week. We have large arrivals of cargoes for orders off the coast, and the business done is at nearly former prices.

BREAD.—The prices of wheaten bread in the metropolis are from 3d to 8d; household ditto, 6d to 7d.

BUTCHERS' MEAT, ISLINGTON, Monday, Sept. 8.

There was a full average supply of foreign stock on sale in to-day's market. On the whole its general quality was tolerably prime. A large number of beasts came fresh to hand from our own grazing districts, as well as from Ireland, and were seasonably large in number, but somewhat deficient in quality. Prime Scots, crosses, shorthorns, &c., commanded a steady sale at full quotations, the two former breeds having sold at from 4s 6d to 4s 8d per lb. Otherwise the beef trade was in a sluggish state, and prices had downward tendency. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 8,100 shorthorns, &c.; from other parts of England, 600 various breeds; from Scotland, 40 Scots and crosses; and from Ireland, 700 oxen and heifers. With sheep we were fairly supplied. Prime Downs and half-breeds moved freely, at last week's currencies, the top figure being quite 5s 4d per lb.; but heavy breeds commanded a slow inquiry, at late rates. The general quality of the sheep was but middling. The few prime lambs in the pens sold at 6s 4d per lb.; but, as the lamb season is now nearly over, many pens changed hands at about mutton prices. There were a few lambs on offer from Ireland. Calves—the supply of which was moderate—were in steady request, at full quotations. Prime small pigs were rather dearer, with an improved demand; but large hogs were a dull inquiry.

Per lb. to sink the Offal.

s. d.	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts. 3 2 to 3 4	Prime Southdown 5 2 to 5 4	Lambs .. 5 0 6 4		
Second quality 3 6 3 8	Lge. coarse calves 4 0 4 6			
Prime large oxen 4 10 4 4	Prime small 4 8 5 0			
Prime Scots, &c. 4 6 4 8	Large hogs .. 3 10 4 4			
Coarse inf. sheep. 3 8 3 10	Neatam. porkers. 4 6 4 10			
Second quality 4 0 4 6	Lamb, 4s Od to 5s Od.			
Pr. coarse woolled 4 8 5 0				

PRODUCE MARKET, TUESDAY, Sept. 9.

TEA.—There has been a very limited business transacted in this market for all descriptions, and prices have exhibited little change of importance.

SUGAR.—The business transacted in this market has been more active for good and fine qualities of British West India, and fully maintains previous rates. In the refined market the operations are to a large extent, and quotations are without change.

COFFEE.—The market has experienced a moderately extensive inquiry for good and fine descriptions of Plantation Ceylon, and previous prices have been obtained. Common qualities were a shade cheaper.

RICE.—The amount of business recorded for the better qualities of East India has been more extensive, and late quotations are well sustained.

SALT-PETRE.—A moderate amount of business has been done in this market, and the bargains recorded were at about former values.

PROVISIONS.—Monday, Sept. 2.—The arrivals last week from Ireland were 12,076 firkins butter, and 2,507 bales of bacon; and from foreign ports 18,275 casks butter, and 565 bales and 561 boxes of bacon. In the Irish butter market there was but a moderate amount of business transacted, at little alteration in prices, the dealers purchasing only to supply their immediate wants. The accounts from Ireland continue very firm. Descriptions of foreign remained steady in price and demand. In the bacon market the decline has been checked, and the arrivals of finest Waterford were cleared off at 6s per lb. on board for sizeable. The market closed firm.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 8.—Moderate supplies of home-grown potatoes have been received at these markets since our last report. For nearly all qualities the trade has ruled dull, and prices have slightly given way. The imports from the continent are, however, very small. York Regents 80s to 110s, Shaws 60s to 90s, Rocks 70s to 80s per ton.

WOOL.—Monday, Sept. 8.—The quantity of wool on offer is somewhat extensive for nearly all descriptions; nevertheless, good and fine qualities move off briskly, at full rates to a slight advance. Otherwise prices have been supported. The public sales of colonial wool have gone off extremely well since our last report, fine samples having realised 1d per lb. more money.

SEEDS.—Monday, Sept. 8.—In the seed market there is very little business passing for cloverseed, and values were unaltered at the close of the market. New white mustard seed was in fair average supply at market this morning, and sold slowly at from 9s to 10s 6d per bushel. The quality of the majority of samples is uniform. Samples of new winter

tares were in fair supply, and sold at the prices of Monday last.

OIL.—Monday, Sept. 8.—Linseed oil is firm, at 4s per cwt on the spot. Rape, olive, coconut, and palm oils are in fair average request, at full currencies. Fish oils have commanded more attention. American spirits of turpentine are worth 120s; French ditto, 110s; common American resin 27s per cwt.

FLAX, HEMP, COIR, &c.—Saturday, Sept. 6.—Flax is very firm, and prices are fully supported. Hemp commands very little attention, and clean Russian is worth 3s per ton. Jute has been in steady request, and has advanced from 1s. to 2s per ton. Coir goods move off steadily, and fully maintain their value.

COALS.—Monday, Sept. 8.—Factors succeeded in getting an advance on the rates of last day. Market left off firm. Hetton 17s, South Hetton 17s, Tees 16s 6d, Hartlepool 16s 6d, Braddyll 15s 9d, Belmont 15s, Heugh Hall 15s 8d, Holywell 16s, Hartleys 16s Tanfield 13s. Fresh arrivals 6s, left from last day 10.—Total, 7s.

SEPT. 10, 1862.

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RICHARD NELSON respectfully invites the attention of LADIES requiring MOURNING ATTIRE to the above Establishment. After many years' experience in this exclusive department, he possesses peculiar advantages in the Purchase of Mourning Goods, and is careful in selecting sterling fabrics; his aim being to provide a Superior Class of Apparel at a strictly moderate rate of charge. Experienced Assistants, sent to any distance with Samples or Stock.

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CLERGYMEN about to Furnish are most respectfully informed that RICHARD LOADER and CO. have just published an entirely new and elegant "ILLUSTRATED FURNISHING GUIDE," comprising 216 well executed Designs of Cabinet and Upholstery, Furniture, Iron Bedsteads, &c., which Guide they will be happy to forward on application to intending Purchasers GRATIS and POSTAGE FREE. This valuable Pamphlet also contains an estimate for completely Furnishing a moderate sized Parsonage House, which it is hoped may be found of much service to those desiring such assistance. Every article warranted for twelve months, and exchanged if found defective. All Orders are DELIVERED CARRIAGE FREE to any part of the United Kingdom.

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67 & 68, KING WILLIAM ST.,
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SUPPLY PURCHASERS DIRECT FROM THEIR MANU-
FACTORY, QUEEN'S CUTLERY WORKS, SHEFFIELD.
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MAPPIN BROTHERS' "SUN," TABLE KNIVES.
"None are genuine unless their Corporate and Trade Mark, 'the Sun,' (granted to their father by the Cutlers' Company of Sheffield, June 26, 1831,) is stamped on the blades; they are of the first quality, with secure ivory handles, and do not come loose in hot water; the difference in price is occasioned solely by the superior quality and thickness of the ivory handles."

	Ordinary Quality.	Medium Quality.	Best Quality.
	£ s. d.	£ s. d.	£ s. d.
Two Dosen Full-Size Table Knives, Ivory Handles	2 4 0	3 6 0	4 12 0
One-and-a-half Dosen Full-Size Cheese Knives, Ivory Handles	1 4 0	1 14 6	2 11 0
One Pair Regular Meat Carvers	0 7 6	0 11 0	0 15 6
One Pair Extra Size ditto	0 8 6	0 12 0	0 16 6
One Pair Poultry Carvers	0 7 6	0 11 0	0 15 6
One Steel for Sharpening	0 3 0	0 4 0	0 6 0
Complete Service	4 14 6	6 18 6	9 16 6

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BE NOT DECEIVED.—Look at all the Inventions for Cleaning Knives before you purchase, and you will pronounce WORTH'S PATENT the most perfect and durable of any; will last twenty years and cannot get out of order, cleans and sharpens at one process. Price from 6s. each. Also, WORTH'S PATENT RAZOR STROP, which is most marvellous in effect; 3s. and 4s., through the post 3s. 8d. and 4s. 1d.

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WM. A. BATCHELOR'S HAIR DYE!
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GRAY, RED, or RUSTY HAIR dyed instantly to a beautiful and natural Brown or Black, without injury to the Hair or Skin.

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It is a fact established by the annual Bills of Mortality, that one-half of the Children born are cut off before attaining Seven Years of age, and the fruitful source of this mortality is found to exist in that foul state of the Stomach and Bowels which produces that generation of Worms.

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3 feet wide by 6 feet 4 inches long	£2 5 0
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4 feet	2 15 0
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The "Sommier Elastique Portatif," therefore, combines the advantages of elasticity, durability, cleanliness, portability, and cheapness.

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